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MAGAZINES

From the earliest years of the Church, it has sought to build and strengthen the LDS community through a wide variety of periodical publications. Although the early LDS periodicals looked like newspapers (some were called “papers” and carried some news), they mostly printed religious and general interest articles, multipart serials, editorials, sermons, revelations, Christian and Church history, hymns, poems, advertisements, and letters from missionaries. Church magazines have always endeavored “to strengthen the faith of Church members, . . . promulgate the truths of the restored gospel, [and] keep members abreast of current and vital Church policies, programs, and happenings” (*IE* 73 [July 1970]:8). Many LDS missions started their own publications to communicate with and teach their people (see *INTERNATIONAL MAGAZINES*).

Other periodicals were financed, edited, and published independently by members of the Church, and thus technically were not official Church publications. However, some of these journals were brought under the umbrella of the Church *AUXILIARIES*, and then of the Church. After 1866, many LDS English-language periodicals printed lesson materials and fiction. In 1971, the Church consolidated its English-language periodicals into three new magazines assigned to serve

different groups: *ENSIGN* (adults), *NEW ERA* (youth, ages twelve to eighteen), and *FRIEND* (children, to age twelve). *BYU Studies* (1959–) was retained to be published by Brigham Young University for LDS scholars. The chart in Appendix 3 lists the major Church periodicals.

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RICHARD TICE

MAGIC

“Magic” anciently implied something akin to sorcery, and modern definitions retain this sense as well as a host of other meanings that have accrued around the term over many years and from many cultures. On one point there is general agreement: “Magic” suggests the supernatural. Pretending to use the occult when so-called magic tricks are displayed is simply part of the entertainment. When it implies *governing* the forces of nature through supernatural means, however, magic takes on a markedly different character.

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any practice that claims supernatural power apart from the PRIESTHOOD and spiritual gifts of the Church (*see* DEVILS; SATANISM). They are also counseled against using any fortune-telling devices. Both so-called white and black magic can be Satanic.

True miracles are done by the power of Jesus Christ. Devils may be cast out, but only in humility and by fasting, faith, and prayer, and the power of the true priesthood, with no fanfare or public acclaim (cf. Matt. 17:21; D&C 84:66–73). Regarding the DISCERNMENT of true spirits from evil ones, the Prophet Joseph SMITH taught that without the priesthood and “a knowledge of the laws by which spirits are governed,” it is impossible to discover the difference between the miracles of Moses and the magicians of the pharaoh or between those of the apostles and Simon the sorcerer (*TPJS*, pp. 202–206). A test of a godly spirit is to discern whether there is “any intelligence communicated” or “the purposes of God developed” (*TPJS*, p. 204).

Ultimately, it is irrelevant to the determination of its source to note that a so-called miracle is for the good of mankind. The Savior recognized that miracles may come from an evil source: “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matt. 7:22–23).

The Lord gave instruction to Israel that the righteous were to call upon him for revelation and to avoid magical devices and incantations that were prevalent among the other ancient nations (Isa. 8:19–20; Ex. 22:18). One danger of preoccupation with forms of magic based on the power of Satan is that it draws people away from the true source of inspiration and makes the worker of magic a servant of the adversary.

The Church holds that no person need unduly fear magic or those who claim magical powers, for magic can have no power over anyone unless the person believes that it can.

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JANET THOMAS

MAGNIFYING ONE'S CALLING

Magnifying one's calling is a common exhortation among Latter-day Saints. In the OATH AND COVENANT OF THE PRIESTHOOD the promise that “all that [the] Father hath” is given to those who are faithful in obtaining both the Aaronic and Melchizedek priesthoods and “magnifying their calling” (D&C 84:33–39). Paul told the Romans that he magnified his office by teaching the GENTILES (Rom. 11:13). JACOB taught his Book of Mormon people to magnify their CALLINGS (Jacob 1:19; 2:2). And the Lord has given modern admonitions to Latter-day Saints to “magnify” or prepare to “magnify” their callings (D&C 24:3, 9; 66:11; 88:80).

Magnifying one's calling means taking callings seriously, following through responsibly, and realizing the importance of one's efforts. Magnifying one's calling does not mean to enlarge it beyond one's STEWARDSHIP or to make it appear great in the eyes of others, although there is a need to give one's own calling appropriate personal importance.

In Paul's declaration to the Romans that he magnified his office, the Greek verb *doxazo* is used, meaning to make honorable or glorious, the same verb used by New Testament authors to exhort their readers to glorify God (cf. Matt. 5:16; Rom. 15:6). Thus, to magnify a calling means to make it honorable and glorious, even to glorify God through service. Jacob explained that magnifying callings meant that he and his brother Joseph took upon themselves “the responsibility [of] answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence” (Jacob 1:19). The Lord told William E. M'Lellin that if he, M'Lellin, would carry out his assignment fully as explained to him, including obeying the injunction to personal worthiness, he would thereby magnify his office (D&C 66:10–11).

Those who seek to respond to the Lord's admonition to magnify their callings take even the simplest calling seriously as an opportunity to glorify God and serve his children.

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WILLIAM E. EVENSON

MALACHI, PROPHECIES OF

The importance of Malachi's prophecies is reflected in their prominence in nonbiblical LDS scriptures. For example, the resurrected Jesus instructed hearers in the Western Hemisphere (c. A.D. 34) to include Malachi 3 and 4 with their records (3 Ne. 24–25), and references to Malachi's prophecies appear in the DOCTRINE AND COVENANTS and the PEARL OF GREAT PRICE. Those prophecies pertaining to the latter days concern (1) the Lord's latter-day advent; (2) the messenger sent to prepare his way; (3) the sons of Levi and their offering; (4) TITHING; (5) the lot of the wicked; and (6) Elijah's mission. Some of his timeless teachings pertain to such matters as the fatherhood of God and brotherhood of man (Mal. 2:10), the problems of divorce (2:14–16), and problems of immorality (3:5–6).

Malachi prophesied that the Lord would come suddenly to his temple (Mal. 3:1). Latter-day Saints believe that one such appearance occurred in the KIRTLAND TEMPLE when Jesus appeared there in 1836. Other messengers also restored KEYS (D&C 110), making possible the "complete salvation and exaltation of all who are willing to obey the gospel" (Smith 2:47; *see also* JESUS CHRIST: LATTER-DAY APPEARANCES OF).

The "messenger" sent to prepare the way (Mal. 3:1) can refer to all messengers whom God may send to restore blessings and authority lost through apostasy (*see* ELIAS). Most messengers who have assisted in establishing the latter-day kingdom of God have bestowed priesthood powers and keys vital to the authoritative performance of saving ordinances (D&C 1:17–18; 128:20–21).

The Lord promised that he will "purge" the Levites so that they will become worthy to function again (Mal. 3:3). When he has done this, he will direct the restoration of sacrifices (cf. D&C 13). Joseph Smith wrote that the "offering of [animal] sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ . . . when the [Aaronic] Priesthood is restored with all its authority, power and blessings" (HC 4:211).

Malachi emphasizes tithing. Indicting those who have "gone away" by failing to pay tithes and offerings, the Lord promises that if they will return, "I will return" (Mal. 3:7). The principle of

tithing, which was practiced as early as Abraham (cf. Gen. 14:20; 28:22), has been renewed in the latter days (D&C 119:4), and blessings are assured for those who give tithes and offerings. The "windows of heaven will be opened," including the pouring out of "revelations" as a reward for such sacrifice (Lee, p. 16).

In the last days, trouble awaits the wicked. "The day cometh, that shall burn as an oven; . . . and all that do wickedly, shall be stubble." They shall be burned, leaving neither "root [ancestors] nor branch [children]" (Mal. 4:1; cf. T. Burton, *IE* 70 [Dec. 1967]:80–82). This burning "is not a figure of speech" (Smith, Vol. 1, p. 238). "It may be . . . that nothing except the power of faith and the authority of the priesthood can save individuals" (McConkie, p. 93). But the "Sun of righteousness" (Mal. 4:2; cf. 3 Ne. 25:2) will bring the healing power of the resurrection and redemption (2 Ne. 25:13), and the righteous will be nourished "as calves of the stall" because of their obedience to the Lord (1 Ne. 22:24).

Malachi's prophecies climax with the mission of Elijah, which receives prominent attention in latter-day sacred writings. During the angel Moroni's visits to Joseph Smith in 1823, he quoted Malachi 4:5–6 with modifications: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to their fathers. . . . If it were not so, the whole earth would be utterly wasted at his coming" (JS—H 1:38–39). In fulfillment, Elijah appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836 (Passover time), and restored the sealing powers (D&C 110:13–16).

Speaking of Malachi 4:5–6, Joseph Smith asked, "How is [this prophecy] to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion. But how? . . . By building their temples . . . and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them; . . . and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah" (HC 6:184). If this eternal goal could not be achieved, one of the

major purposes of the plan of redemption would fail.

An integral part of this plan is to “further the work of turning the hearts of the children to the fathers by getting . . . sacred family records in order. These records, including especially the ‘book containing the records of our dead’ (D&C 128:24), are a portion of the ‘offering in righteousness’ referred to by Malachi (3:3), which we are to present in His holy temple, and without which we shall not abide the day of His coming” (Kimball, pp. 542–43; *see also* CENEALOGY).

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GEORGE A. HORTON, JR.

MANCHESTER, NEW YORK

See: History of the Church, c. 1820–1831

MAN OF HOLINESS

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In almost a dozen instances, the pre-Christian Nag Hammadi text “Eugnostos the Blessed” uses similar terms—“Immortal Man,” “First Man” and “Man”—for the Father (Robinson, pp. 229–31). Another Nag Hammadi tractate, “The Second Treatise of the Great Seth,” refers to God as “the Man” and “Man of Greatness” (Robinson, p. 364). Thus, ancient authors likewise seem to have de-

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GERALD E. JONES

MANIFESTO OF 1890

The Manifesto of 1890 was a proclamation by President Wilford WOODRUFF that the Church had discontinued PLURAL MARRIAGE. It ended a decade of persecution and hardship in which Latter-day Saints tenaciously resisted what they saw as unconstitutional federal attempts to curb polygamy. While the Manifesto is often referred to as a REVELATION, the declaration was actually a press release that followed President Woodruff’s revelatory experiences. In this respect, the Manifesto is similar to DOCTRINE AND COVENANTS OFFICIAL DECLARATION—2.

Following the passage of the Edmunds-Tucker Act in 1887, the Church found it difficult to operate as a viable institution (*see* ANTIPOLYCAMY LEGISLATION). Among other things, this legislation disincorporated the Church, confiscated its properties, and even threatened seizure of its temples. After visiting with priesthood leaders in many settlements, President Woodruff left for San Francisco on September 3, 1890, to meet with prominent businessmen and politicians. He returned to Salt Lake City on September 21, determined to obtain divine confirmation to pursue a course that seemed to be agonizingly more and more clear. As he explained to Church members a year later, the choice was between, on the one hand, continuing to practice plural marriage and thereby losing the temples, “stopping all the ordinances therein,” and, on the other, ceasing plural marriage in order to continue performing the essential ordinances for the living and the dead. President Woodruff hastened to add that he had acted only as the Lord directed: “I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God

major purposes of the plan of redemption would fail.

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of heaven commanded me to do what I do; and when the hour came that I was commanded to do that, it was all clear to me" (see Appendix; "Excerpts" accompanying Official Declaration—1).

The final element in President Woodruff's revelatory experience came on the evening of September 23, 1890. The following morning, he reported to some of the General Authorities that he had struggled throughout the night with the Lord regarding the path that should be pursued. "Here is the result," he said, placing a 510-word handwritten manuscript on the table. The document was later edited by George Q. Cannon of the FIRST PRESIDENCY and others to its present 356 words. On October 6, 1890, it was presented to the Latter-day Saints at the General Conference and approved.

While nearly all Church leaders in 1890 regarded the Manifesto as inspired, there were differences among them about its scope and permanence. Some leaders were understandably reluctant to terminate a long-standing practice that was regarded as divinely mandated. As a result, a limited number of plural marriages were performed over the next several years. Not surprisingly, rumors of such marriages soon surfaced, and beginning in January 1904, testimony given in the SMOOT HEARINGS made it clear that plural marriage had not been completely extinguished. The ambiguity was ended in the General Conference of April 1904, when the First Presidency issued the "second manifesto," an emphatic declaration that prohibited plural marriage and proclaimed that offenders would be subject to Church discipline, including excommunication.

The Manifesto of 1890 should be regarded as a pivotal event in the history of The Church of Jesus Christ of Latter-day Saints and of the state of Utah. Not only did it mark the beginning of the end of the official practice of plural marriage, but it also heralded a new age as Latter-day Saints relinquished the isolationist practices of the past and commenced a period of greater accommodation and integration into the fabric of American society (see UTAH STATEHOOD).

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PAUL H. PETERSON

MANKIND

The Church of Jesus Christ of Latter-day Saints views all descendants of ADAM and EVE as the children of God—not in an abstract or metaphorical sense, but as actual spirit offspring of GOD THE FATHER and a MOTHER IN HEAVEN. This basic premise has profound implications for the LDS understanding of what human beings are, why they are here on earth, and what they can become.

As children of God, men and women have infinite potential (see 2 Ne. 2:20; Heb. 12:9). As a result of their divine heritage, all people carry the inherent capacity and the predisposition to become as their heavenly parents. Latter-day Saints seek to follow the injunction of Christ to be "perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Their view of each person's relationship with God stresses that life is as a maturing process, a working toward becoming like God, of becoming worthy to be with God (see DEIFICATION; EXALTATION; GODHOOD). Mortal life may be only a beginning, but the potential is there.

This view of mankind emphasizes the FAMILY. MARRIAGE is central to the LDS spiritual experience: "Neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11). Marriage is not intended to last for this life only, but for eternity; therefore, Latter-day Saints marry in the TEMPLE for TIME AND ETERNITY. As members of the family of God, Latter-day Saints see the family as the most important arena of life. "No other success," President David O. MCKAY frequently declared, "can compensate for failure in the home" (*Family Home Evening Manual*, "Preface," Salt Lake City, 1966).

The LDS ideal also reaches out toward the universal family of humanity. People with infinite potential have infinite value; all people matter because they are brothers and sisters in the family of God. The LDS perspective affirms the infinite love of God for all mankind, and the essential goodness of human beings and their capacity to improve the world. The conviction that people are responsible for their moral behavior, "agents unto themselves" (D&C 58:28), tends to make Latter-day Saints supporters of political systems that maximize free choices (see AGENCY; POLITICS). The intelligence, or inner core of the soul, is seen in LDS theology as self-existent, not created ex nihilo, but having existed always, and thus ultimately responsible for

of heaven commanded me to do what I do; and when the hour came that I was commanded to do that, it was all clear to me" (see Appendix; "Excerpts" accompanying Official Declaration—1).

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Thus, the PURPOSE OF EARTH LIFE is to prepare for eternity through learning and experience. In mortal life Latter-day Saints expect TRIALS, challenges, and tests. But the expectation of difficulty in life holds within it the promise of real happiness, of having life "more abundantly" (John 10:10). The Book of Mormon prophet LEHI summarizes the LDS sense of the challenge and reward of this mortal experience made possible by the fortunate FALL OF ADAM: "Adam fell that men might be; and men are, that they might have joy" (2 Ne. 2:25).

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Harris's failure to return to Harmony as promised caused Joseph great anxiety and necessitated a strenuous journey to Manchester. There, a reluctant Harris reported that someone had stolen the manuscript from his home after he had broken his covenant and indiscriminately showed it to persons outside his family. Grief-stricken, Joseph Smith readily shared responsibility for the loss. The most widespread rumor was that Harris's wife, irritated at having earlier been denied a glimpse of the ancient PLATES, had removed the manuscript translation from Martin's unlocked bureau and burned it. Not long afterward, she and Martin separated.

In consequence of this loss and of having wearied the Lord with the requests to let Harris take the pages, Joseph temporarily lost custody of the plates and the URIM AND THUMMIM to the angel MORONI (D&C 3). Lucy Mack SMITH notes also that two-thirds of Harris's crop was oddly destroyed by a dense fog, which she interpreted as a sign of God's displeasure (Smith, p. 132). Following much humble and painful affliction of soul, Joseph Smith again received the plates as well as the Urim and Thummim and his gifts were restored.

Joseph Smith was forbidden by the Lord to retranslate that part of the record previously translated because those who had stolen the manuscript planned to publish it in an altered form to discredit his ability to translate accurately (D&C 10:9-13). Instead, he was to translate the Small Plates of Nephi (1 Nephi-Omni) down to that which he had translated (D&C 10:41). Those plates covered approximately the same period as had the lost manuscript, or four centuries from Lehi to BENJAMIN. Mormon had been so impressed with the choice prophecies and sayings contained in the small plates that he had included them with his own abridgment of Nephite writings when told to by

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WILLIAM J. CRITCHLOW III

MARRIAGE

[This entry consists of two articles: The first article, Social and Behavioral Perspectives, is an overview of the concept of marriage patterns in LDS society; the second article, Eternal Marriage, focuses on distinctive marriage beliefs practiced by members of the LDS Church in their temples. One of the highest religious goals for Latter-day Saints, both male and female, is to be married eternally in an LDS temple and to strive continually to strengthen the bonds of love and righteousness in marriage. Civil marriages are recognized as lawful and beneficial, but they do not continue after death.]

SOCIAL AND BEHAVIORAL PERSPECTIVES

Marriage is more than a matter of social convention or individual need fulfillment in Latter-day Saint society and lifestyle; it is central to the exaltation of the individual person: "If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood, and . . . [they] abide in my covenant . . . [that marriage] shall be of full force when they are out of the world; . . . then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting" (D&C 132:19-20). Thus, Latter-day Saints consider it of utmost importance, "1. To marry the right person, in the right place, by the right authority; and 2. To keep the covenant made in

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connection with this holy and perfect order of matrimony" (*MD*, p. 118).

Central to LDS theology is the belief that men and women existed as spirit offspring of heavenly parents in a **PREMORTAL LIFE**. Latter-day Saints view life on earth as a time to prepare to meet God (Alma 12:24) and strive toward becoming like him (Matt. 5:48; 3 Ne. 12:48). Becoming like God is dependent to a large extent on entering into "celestial marriage" for "time and all eternity," for eventually all exalted beings shall have entered into this highest **PATRIARCHAL ORDER OF THE PRIESTHOOD**. Latter-day Saints believe that the marital and family bond can continue in the post-earth life, and indeed is necessary for **ETERNAL LIFE**, or life in the **CELESTIAL KINGDOM** with **GOD THE FATHER; MOTHER IN HEAVEN; JESUS CHRIST**, and other glorified beings.

Given these doctrines, LDS marriages are distinct and different in several aspects from marriages in other denominations, and marriages of faithful Latter-day Saints differ from those of less observant Church members. Research on LDS marriages shows distinctions in four areas: sexual attitudes and behavior, marriage formation, divorce, and gender roles within the marriage.

SEXUAL ATTITUDES AND BEHAVIOR. Because of the importance of the marital bond and family relationships in both this life and the life to come, premarital or extramarital sexual relations are viewed as totally unacceptable. The power of procreation is vital to the entire **PLAN OF SALVATION**. It is held sacred, to be used "only as the Lord has directed"; as such it is viewed as the "very key" to happiness (Paeker, "Why Stay Morally Clean," *Ensign* [July 1972]:113). Studies conducted through the 1970s and 1980s consistently showed that Latter-day Saints have more restrictive attitudes about and are less likely to have participated in premarital sexual intercourse than members of other religious denominations. Active Latter-day Saints also have more conservative attitudes about and are less likely to have engaged in premarital sexual intercourse than those who are less active in the Church (*see* **SEXUALITY**).

A recent sampling of U.S. households showed Mormons to be significantly less approving of teenagers having sex or of premarital cohabitation than non-Mormons (Heaton et al., 1989). Another study, of over 2,000 adolescents in public high schools in the western United States, showed that

17 percent of the Latter-day Saints had had premarital intercourse, compared to 48 percent of the Catholics, 51 percent of those with no religious affiliation, and 67 percent of the Protestants (Heaton, 1988). The difference continues when Church activity is taken into account and active Latter-day Saints are compared to inactive ones. The attitudes and behavior of inactive Mormons are more similar to those of other faiths (religiously active or inactive) than to active Latter-day Saints (Heaton, 1988).

Latter-day Saint attitudes about sex in marriage and frequency of sexual intercourse in marriage are similar to those in other faiths. Although no data exist on the frequency of extramarital sexuality, Latter-day Saints in general are less approving of extramarital sex than other American populations (Heaton et al., 1989).

MARITAL FORMATION. Members of the Church in the United States and Canada are more likely to marry and remarry than Catholics, conservative Protestants, liberal Protestants, or those with no religious affiliation (Heaton and Goodman, 1985). One study of Canadians indicates that Canadian Catholics are three times as likely, Protestants twice as likely, and those without a religious affiliation four times as likely as Latter-day Saints not to have married by age thirty (Heaton, 1988). The most recent national U.S. data show LDS more likely to be currently married and less likely to have never married than other similarly situated Americans (Heaton et al., 1989). Furthermore, the same data show that LDS men marry about one and one-half years earlier than their non-Mormon counterparts, but LDS females marry at about the same age as other females.

Although the findings are not conclusive, it appears that less active Mormons (those not marrying in a **TEMPLE**) marry at younger ages than those marrying in a temple (Thomas, 1983). Some of this difference may be accounted for by the number of active Latter-day Saint males serving **MISSIONS** during these early years. Most unmarried young LDS men who go on missions serve from about age nineteen until twenty-one.

Given the necessity of marrying another Latter-day Saint in a temple to achieve the greatest happiness in this life and exaltation in the highest level of the celestial kingdom hereafter, one would expect that Mormons in general, and active Latter-day Saints in particular, would have lower rates of

interfaith marriages than members of other faiths or those with no affiliation. What little research has been done on LDS interfaith marriages tends to be based on small, localized samples. It appears, however, that in general (1) Mormon females are more likely to marry outside the Church than are Mormon males; (2) active Mormons are less likely to marry non-Mormons than are less active Mormons; and (3) non-Mormon spouses (especially non-Mormon husbands) are more likely to convert to the Church than Mormons are to convert to a non-Mormon spouse's faith (Barlow, 1977).

DIVORCE. Based on research done in the 1970s and early 1980s, it has been concluded that Latter-day Saints are less likely to divorce than Catholics and Protestants and are far less likely than those with no religious affiliation. A study comparing Mormons in the United States and Canada with Protestants, Catholics, and those with no religious affiliation found that 14 percent of the Mormon men and 19 percent of the women had divorced. Comparable figures among the other groups were 20 percent and 23 percent for Catholic males and females; 24 percent and 31 percent for liberal Protestant males and females; 28 percent and 31 percent for conservative Protestant males and females; and 39 percent for males and 45 percent for females with no religious affiliation (Heaton and Goodman, 1985).

Latter-day Saints married in a temple ceremony are considerably less likely to divorce than those married outside the temple (Thomas, 1983). Among men and women who were married in the temple, 6 percent of the men and 7 percent of the women have been divorced, while among men and women not married in the temple the figures were 28 percent and 33 percent, respectively (Heaton, 1988).

GENDER ROLES. "God established that fathers are to preside in the home. Fathers are to provide, to love, to teach, and to direct. But a mother's role is also God-ordained. Mothers are to conceive, to bear, to nourish, to love, and to train. So declare the revelations" (Benson, p. 2). This statement, made by Church President Ezra Taft Benson, exemplifies the LDS teaching that men and women have different—but closely intertwined and mutually supporting—roles in the marital and family setting. Research bears out this distinctive emphasis. Mormon males and females tend to be more conservative and traditional in their gender role

attitudes and behavior than members of other faiths (Brinkerhoff and MacKie, 1988; Heaton, 1988; Heaton et al., 1989). LDS males spend about the same amount of time performing household tasks as non-Mormon males, but Mormon females spend significantly more time at such tasks than non-Mormon females. LDS females spend more time performing not only traditional female tasks, but also traditional male tasks (e.g., outdoor tasks, paying bills, and auto maintenance) than do female non-Mormons. These differences in both attitudes and behavior are not viewed negatively by either LDS men or women. They are as likely to be satisfied with their marriages and their roles in marriage as their non-Mormon counterparts (Heaton et al., 1989).

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THOMAS B. HOLMAN

ETERNAL MARRIAGE

The principle of eternal marriage and the ordinances implementing it constitute a very distinctive and valuable part of the Church. It involves a ceremony performed in a holy TEMPLE by an officiator endowed with the PRIESTHOOD AUTHORITY to invoke covenants intended to be efficacious for TIME AND ETERNITY. This is a sacred and simple ceremony to unite husband and wife in the bonds of everlasting love and in the hopes of eter-

nity. President Joseph Fielding SMITH taught that such a marriage involves “an eternal principle ordained before the foundation of the world and instituted on this earth before death came into it” (Smith, p. 251), for ADAM and EVE were given in marriage to each other by God in the GARDEN OF EDEN before the Fall (Gen. 2:22–25; Moses 3:22–25). This sacred act of marriage was the crowning act of all creation: “In the day that God created man, in the likeness of God made he him: Male and Female created he them; and blessed them” (Gen. 5:1–2). With his blessing they truly could set the pattern for their descendants thereafter who two by two, a man and a woman, could leave father and mother, cleave to each other, and “be one flesh” (Gen. 2:24). Thus began the great plan of God for the happiness of all his children.

Latter-day Saints believe that life is more secure and more joyous when it is experienced in the sacred relationships of the eternal family. Those who maintain such worthy relationships on earth will live as families in the CELESTIAL KINGDOM following the RESURRECTION. Thus, a person who lives a righteous life in mortality and who has entered into an eternal marriage may look forward to an association in the postmortal world with a worthy spouse, and with those who were earthly children, fathers, mothers, brothers, and sisters. Bruce R. McConkie, an apostle, explained that an eternal family starts with “a husband and a wife,

united in a family unit. It then goes out to our children—the spirits that God gives us to be members of our family—to our grandchildren and so on, to the latest generation. It also reaches back to our parents and our grandparents to the earliest generation” (p. 82). President Brigham YOUNG said that eternal marriage “is the thread which runs from the beginning to the end of the holy Gospel of Salvation—of the Gospel of the Son of God; it is from eternity to eternity” (*Discourses of Brigham Young*, John A. Widtsoe, ed., Salt Lake City, 1971, p. 195).

Even as marriage marks an apex in God’s creative processes, so, too, it is for each person the sacred culmination of the covenants and ordinances of the priesthood of God and, indeed, is truly a new and everlasting covenant (D&C 131:2). Eternal marriage is a covenant, a sacred promise that a wife and a husband make with each other and with God, attested to by both mortal witnesses and heavenly angels. Under proper conditions such marriages are sealed by the HOLY SPIRIT OF PROMISE, and the couple, through their faithfulness, can eventually inherit EXALTATION and glory in the celestial kingdom of God (D&C 132:19). The scriptures confirm that eternal marriage, performed by the authority of the priesthood, sealed or affirmed by the Holy Ghost, and sustained by a righteous life, “shall be of full force” after death (D&C 132:19; cf. 1 Cor. 11:11). The phrase “until death do you part” is regarded as a tragic one that predicts the ultimate dissolution of the marriage, and this phrase is not stated in the temple marriage ceremony.

The sacred ceremony of temple marriage is conducted in reverence and simplicity, and the occasion is a beautiful and joyous one for Latter-day Saints. The bride and the groom meet with family and friends in a designated sealing room of the temple. The officiator typically greets the couple with a few words of welcome, counsel, and fatherly commendations. He may admonish the couple to treat each other throughout life with the same love and kindness that they feel at this moment, and may add other words of encouragement, with his blessing upon their righteous undertaking. The couple is invited to come forward and kneel facing each other across an altar in the middle of the room. The sealer sometimes directs the attention of all present to the mirrors on opposite walls, reflecting endlessly the images of the couple at the altar, and he may comment on the symbol-



A couple in 1986 outside the Manila Philippines Temple (dedicated September 1984). Performed only in temples, the ordinance of eternal marriage is intended to create marriage bonds that last for eternity. Courtesy Floyd Holdman.

ism. Then the sealer pronounces the simple words of the ceremony, which promise, on condition of obedience, lasting bonds with the potential for eternal joy between these two sealed for eternity. President Ezra Taft BENSON said, "Faithfulness to the marriage covenant brings the fullest joy here and glorious rewards hereafter" (pp. 533-34). At the conclusion of the ceremony, the couple kiss over the altar and may then arise and leave the altar to exchange rings.

Through this ordinance of eternal marriage, men and women commit themselves in pure love to remain true to each other and to God through all eternity. Divorce is discouraged, and couples are taught to confine their intimate affections and sexuality solely to each other. To undertake and honor the covenants of temple marriage require living in ways that contribute to happy and successful family life. A couple's future may include conflicts and even divorce, which when it occurs is often a result of violating temple covenants; but the divorce rate among couples who have been sealed in a temple is very low (see DIVORCE; VITAL STATISTICS).

Eternal marriage is, of course, not just for the blessing, happiness, or benefit of the spouses. It is an act of service, commitment, and love that blesses the next generation. God commanded Adam and Eve to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28). A primary purpose of temple marriage in this life is to grow and mature in sharing God's creative work in raising a family in righteousness. Parents enter into a partnership with God by participating in the PROCREATION of mortal bodies, which house the spirit children of God. At some future time all the worthy sons and daughters of God will be reunited with their Heavenly Parents as one eternal extended family in a state of resurrected glory.

People who live a worthy life but do not marry in the temples, for various reasons beyond their control, which might include not marrying, not having heard the gospel, or not having a temple available so that the marriage could be sealed for eternity, will at some time be given this opportunity (see BAPTISM FOR THE DEAD; SALVATION OF THE DEAD; SEALING). Latter-day Saints believe it is their privilege and duty to perform these sacred ordinances vicariously for deceased progenitors, and for others insofar as possible. Most of the sealing ordinances (temple marriage ceremonies) performed for the deceased are for couples who were married by civil authority in mortality but died

without hearing the fulness of the gospel. In this program of vicarious service, men and women meet by appointment in the temple where they stand as proxies for parents, grandparents, or others who have passed into the next world and make the solemn covenants that will reach fruition for all who accept them in the SPIRIT WORLD, to culminate in the day of RESURRECTION.

All leaders of the Church encourage couples to initiate their marriage vows in a holy temple. For those who do not, whether converts to the Church, LDS couples coming to devotion to the Church in later life, or young LDS couples who have married outside the temple and then felt the desire for eternal covenants, temple marriage is a renewal of vows first spoken in a civil marriage ceremony. For those commitments to be honored through eternity, couples must be married by an officiator having the power to bind on earth and in heaven (Matt. 16:19; D&C 124:93). Thus, they must go to a temple, where there are those ordained and appointed to the power to seal covenants for time *and* eternity.

For Latter-day Saints, eternal marriage is an avenue to everlasting joy. Matthew Cowley, an apostle, expressed his conviction that it is "a wonderful thing . . . to kneel at an altar in the temple of God, clasping the hand of one who is to be your companion not only for time, but also for all eternity, and then to have born into that sacred and eternal covenant children for eternity. God is love. Love is eternal. Marriage is the sweetest and most sacred expression of love, therefore, marriage is eternal" (Cowley, p. 444).

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JAMES T. DUKE

MARRIAGE RATES

See: Vital Statistics

MARRIAGE SUPPER OF THE LAMB

According to ancient and modern scripture, Jesus Christ, the bridegroom (Matt. 25:1–13), will host a “marriage supper” at his second coming when he symbolically claims his bride, the faithful members of his Church (Rev. 19:5–9; D&C 109:73–74).

In Jesus’ parable of the marriage of the king’s son (Matt. 22:1–14), “the king” represents God, and “his son” is Jesus. The guests first “bidden to the wedding,” are the house of Israel. Guests invited later from “the highways” are the GENTILES to whom the gospel went after most Jews rejected it in the MERIDIAN OF TIME (*JC*, pp. 536–40).

Latter-day Saints believe that by teaching and exemplifying the gospel of Jesus Christ throughout the world they are extending to all mankind the invitation to come to the marriage feast. “For this cause I have sent you . . . that the earth may know that . . . all nations shall be invited. First, the rich and the learned, the wise and the noble; . . . then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord” (D&C 58:6–11).

After partaking of the sacrament with his apostles, Jesus said, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matt. 26:29). In latter days, the Lord declared, “The hour cometh that I will drink of the fruit of the vine with you” (D&C 27:5–12). “There is to be a day when . . . those who have kept the faith will be . . . admitted to the marriage feast; . . . they will partake of the fruit of the vine,” or the sacramental emblems of Christ’s atoning sacrifice, and reign with him on the EARTH (*TPJS*, p. 66).

[See also Last Days; Millennium.]

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JOHN M. MADSEN

MARTYRDOM OF JOSEPH AND HYRUM SMITH

The violent deaths of the Prophet Joseph SMITH at the age of thirty-eight and his brother Hyrum SMITH (age forty-four), Associate President and PATRIARCH of the Church, dramatically ended the founding period of the LDS Church. On June 27, 1844, they were mobbed and shot while confined at CARTHAGE JAIL in Hancock County, in western Illinois. Climaxing more than two decades of persecution across several states, this event gave them an enduring place as MARTYRS in the hearts of Latter-day Saints.

NAUVOO in 1844, gathering place for the Saints on the Mississippi River, contained elements of both greatness and dissension. Almost overnight, it grew from a village of religious refugees and new converts to the point where it rivaled Chicago as the largest city in Illinois. With Democrats and Whigs both vying for the Mormon vote, Nauvoo was granted one of the most liberal city charters in the state, an independent military force, and a strong judicial system (see NAUVOO CHARTER). However, as in Missouri during the 1830s, natural rivalry with older citizens in neighboring towns like Carthage (the county seat) and Warsaw (the next largest port city) turned to jealousy and hatred as Nauvoo’s economic and political power grew (see NAUVOO ECONOMY; NAUVOO POLITICS).

These tensions coalesced around Joseph Smith. In addition to being prophet and President of the Church, he also served as mayor, commander of the NAUVOO LEGION state militia, justice of the peace, and university chancellor. Non-Mormon fears of this concentration of powers were intensified by the Church’s belief in the theocratic union of spiritual, economic, and political matters under the PRIESTHOOD. This and other “unorthodox” doctrines, such as continuing revelation, temple ordinances for the living and the dead, new scripture, and plural marriage, further intensified political and economic rivalries.

Illinois anti-Mormons, perhaps assisted by old enemies from Missouri, joined with a handful of determined Mormon defectors within Nauvoo. Several had held high Church positions and, when excommunicated, fueled efforts to destroy Joseph Smith and the Church.

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Death masks of Joseph Smith (right) and Hyrum Smith (left, chin reconstructed). From the collection of Wilford C. Wood. Courtesy Nelson Wadsworth.

The Prophet's life and his plans to resettle many of the Saints in the West (see WESTWARD MIGRATION) were cut short by a series of explosive confrontations with these conspirators. The igniting spark was the destruction of the defectors' intemperate newspaper, the *Nauvoo Expositor*, as a public nuisance by the Nauvoo city marshal, under orders from Joseph Smith and the city council. Removal of this press came after the first and only issue had vilified Joseph Smith, pledged to cause repeal of the protective Nauvoo charters, and invited mob action against the Saints. Joseph Smith's enemies countered the destroying of the press with criminal charges against him and his brother for inciting a riot. The brothers soon gained release from arrest on a habeas corpus before an LDS tribunal. Then, following the advice of a state circuit court judge, they appeared before a non-Mormon justice in Nauvoo and were exonerated of the charges against them.

However, threats of mob violence increased. In Warsaw and Carthage, newspapers called for extermination of the Mormons. On June 18, Joseph Smith mobilized his troops to protect Nauvoo. When Illinois governor Thomas Ford apparently sided with the opposition and ordered the

Church leaders to stand trial again on the same charges, this time in Carthage, Joseph and Hyrum first considered appealing to U.S. President John Tyler, but then decided instead to cross the Mississippi and escape to the West. Pressured by family and friends who felt abandoned and who believed Joseph to be nearly invincible, he agreed to return and surrender; but he prophesied that he would be going "like a lamb to the slaughter" and would be "murdered in cold blood" (HC 6:555, 559). Joseph urged Hyrum to save himself and succeed him as prophet, but Hyrum refused and accompanied his brother to Carthage.

Despite his promises of protection and a fair trial, Governor Ford allowed the Smiths to be imprisoned by their enemies without bail and without a hearing on a wholly new charge of treason for having declared martial law in Nauvoo. Stating that he had to "satisfy the people," the Governor ignored clear warnings of danger and disbanded most of the troops. He then left the hostile Carthage Greys to guard the jail and took the most dependable troops with him to Nauvoo.

During the governor's absence, a mob of between one hundred and two hundred armed men—many of them from the disbanded Warsaw militia—



Hancock County Courthouse, in Carthage, Illinois (c. 1900), the county seat where the assassins of Joseph Smith were tried and found not guilty. Courtesy Rare Books and Manuscripts, Brigham Young University.

gathered in late afternoon, blackened their faces with mud and gunpowder, and then stormed the jail. In less than two minutes, they overcame feigned resistance from the Greys, rushed upstairs, and fired through the closed door. Hyrum, shot first, died instantly. John TAYLOR, an apostle, tried to escape out a window and was shot five times, but survived to later become the Church's third President. Only Willard Richards, another apostle, survived unharmed. Trying to go out the window to deflect attention from the two survivors inside, Joseph Smith was hit in the chest and collarbone with two shots from the open doorway and two more from outside the window. His final words as he fell to the ground outside the jail were, "O Lord, my God!" (HC 6:618). As rumors spread that the Mormons were coming, the mob dispersed.

Several times during his last days Joseph Smith told the Saints that while he had enjoyed God's safekeeping until his mission was fulfilled, he had now completed all that God required of him and could claim no special protection. Early in his

career, the Prophet had recorded that the Lord told him, "Even if they do unto you . . . as they have done unto me, blessed are ye, for you shall dwell with me in glory" (D&C 6:30). Church leaders then and now have taught that the shedding of these martyrs' innocent blood was necessary to seal their testimony of the latter-day work that they "might be honored and the wicked might be condemned" (D&C 136:39).

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JOSEPH I. BENTLEY

MARTYRS

The term "martyr" (Greek *martys*, "a witness") in Christianity refers to a person who has suffered death because of his or her Christian witness or commitment and who subsequently has been accorded honors by a church. While Latter-day Saints honor Joseph and Hyrum SMITH as martyrs, they do not venerate them in annual celebrations of their death dates, nor do they view them as heavenly intercessors for mortals.

The ancient use of the term "martyr" involves the legal environment—witnesses testifying in a legal proceeding. The basic idea relates to establishing facts or assertions that concern matters beyond the experience of the listeners. The meaning has reference to objective events or to personal testimonies. However, the usual scriptural use carries the additional meaning of revelation by the Holy Spirit, which would empower a witness to bear inspired testimony of religious truths.

OLD TESTAMENT. In the ancient usage, the name of the Mosiac tabernacle was "tent of testi-



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OLD TESTAMENT. In the ancient usage, the name of the Mosae tabernacle was "tent of testi-

mony” or “tabernacle of witness.” The ark within the tabernacle contained the tablets of stone with the Lord’s Ten Commandments, Aaron’s rod that budded, and a pot of manna. These were tokens of the spiritual power of God.

While most references to “witness” and “testify” carry legal meanings, one sees the additional revelatory sense of a witness in Isaiah’s revelation, in which he “saw” the Lord and heard the seraphim cry, gave him an understanding of bearing witness to prophetic matters that are beyond usual human experience (Isa. 6:1–7). Isaiah also recorded a divine commission in which the Lord, the Holy One of Israel, promised to gather his sons and daughters from the ends of the earth. As a result, Israel would come to know the acts of God on their behalf: “Therefore, ye are my witnesses, saith the Lord, that I am God” (Isa. 43:1–12). Though afflicted and hated for their testimony, it would not be in vain: Generations to come would be blessed by it (Isa. 60:14–15). In another instance, the Lord instructed Jeremiah to purchase a plot of land from his cousin. He summoned legal witnesses, paid for the land with silver according to “law and custom,” and wondered why he should buy land falling to Babylon. The Lord explained that his purchase of land by a deed foreshadowed that later the people of the city would buy and sell land, a prophetic or spiritual witness of their future return from Babylon (Jer. 32:6–44).

NEW TESTAMENT. The terms “record,” “testimony,” and “witness” are used more than two hundred times in the New Testament. In speaking to Pilate, Jesus asserted that he had been born into the world to “bear witness unto the truth” (John 18:37; cf. 1 Tim. 6:13). Further, one of Jesus’ discourses illuminating the basis of witnessing identified six foundations for a testimony: Jesus himself, John the Baptist, Jesus’ own works, the Father, the scriptures, and Moses (John 8:14; cf. 5:32–47). Just prior to his ascension, Jesus explained to the apostles that, after the Holy Ghost had come upon them, they would be “witnesses” to him in Jerusalem and the “uttermost part of the earth” (Acts 1:8). He had warned them they might be hated, afflicted, and killed for his name’s sake (Matt. 5:10–12; 24:9). The apostles’ association with Jesus during the post-Resurrection ministry satisfied the legal aspect of witnessing, but their testimony of his messianic character would be conferred and confirmed by the Holy Ghost. In a related vein,

one’s death could be viewed as a martyrdom for Christ, with eternal rewards to follow, as seen in Revelation 2:8–10; cf. 14:13. Certainly those true to the Savior, and redeemed by him, are his witnesses and are rewarded by him (Rev. 7:13–17).

LATTER-DAY SCRIPTURE. In the Book of Mormon, several persons die and are honored as martyrs. The prophet ABINADI is the most notable example (Mosiah 12:1–17:1). Others include the women and children of Ammonihah who were burned to death for their beliefs (Alma 14:1–10). At the death of those women and children, the prophet ALMA² assured his friend AMULEK that “the Lord receiveth them up unto himself, in glory” (Alma 14:11).

The Doctrine and Covenants teaches that “all they who have given their lives for [God’s] name shall be crowned” (D&C 101:15) and that the blood of the innocent ascends to God “in testimony” (D&C 109:49; cf. 98:13). In this connection, members of the Church refer to the murder of Joseph and Hyrum Smith as “the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch” (D&C 135:1). The Lord spoke through Brigham YOUNG that “it was needful that [Joseph Smith] should seal his testimony with his blood, that he might be honored and the wicked might be condemned” (D&C 136:39; cf. 135).

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ROBERT C. PATCH

MARY, MOTHER OF JESUS

Centuries before her birth, Book of Mormon prophets referred to Mary by name in prophecies of her vital mission (Mosiah 3:8). Describing her as “most beautiful and fair above all other virgins” (1 Ne. 11:13–20) and a “precious and chosen vessel” (Alma 7:10), they prophesied that Mary would bear the Son of God and was therefore blessed above all other women. “We cannot but think that the Father would choose the greatest female spirit to be the mother of his Son, even as he chose the

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male spirit like unto him to be the Savior" (McConkie, p. 327).

Mary's willingness to submit to the will of the Father was noted in the biblical account. When Gabriel announced that she would be the mother of the Savior, Mary was perplexed; yet she did not waiver in her humble OBEDIENCE and FAITH in God. Her response was unadorned: "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

Had Judah been a free nation, Mary could have been recognized as a "princess of royal blood through descent from David" (JC, p. 90). Being of that earthly lineage, Jesus was correctly called a descendant of David (*see JESUS CHRIST IN THE SCRIPTURES: THE BIBLE*).

As a faithful Jewish woman, she followed the customs of her day. At least forty-one days after giving birth to her first son, Mary went to the Court of the Women, where she became ceremonially clean in the purification rite, offering two turtledoves or two pigeons at the temple as a sacrifice (Luke 2:22–24). In the years that followed, Mary bore additional children by her earthly husband Joseph (Matt. 1:25; 13:55–56; Mark 6:3). One of them, "James the Lord's brother" (Gal. 1:19), became a Christian leader in Jerusalem.

In the New Testament, Mary is mentioned in conjunction with the accounts of the youthful Jesus teaching in the temple (Luke 2:41–51), his turning the water to wine at Cana (John 2:2–5), his crucifixion (John 19:25–26), and as mourning with the apostles after Jesus' ascension (Acts 1:14).

Doctrinally, Latter-day Saints do not view Mary as the intercessor with her son in behalf of those who pray and they do not pray to her. They affirm the VIRGIN BIRTH but reject the traditions of the IMMACULATE CONCEPTION, of Mary's perpetual virginity, and of her "assumption" (cf. McConkie, p. 327). Mary, like all mortals, returns to the Father only through the atonement of her son Jesus Christ.

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CAMILLE FRONK

MATERIAL CULTURE

The artifacts of a society are known as its material culture. Latter-day Saints, like all other cultural

groups, have altered their physical surroundings to reflect their own worldview. Every object created or modified by members of a group is part of that group's material culture. LDS material culture encompasses a particular constellation of objects, only a few of which are unique. But, taken together, they create what can be identified as a Mormon environment.

In parts of the American West settled heavily by Latter-day Saints in the nineteenth century, the landscape reflects their peculiar approach to town building (*see COMMUNITY; COLONIZATION*). One of the top priorities for early settlers was the establishment of extensive irrigation systems that brought mountain water to every farm. Ditches were dug, and dams of a variety of designs were and still are used to divert water onto a plot of land in a rotating calendar of "water turns." The influence of irrigation can be seen to this day in Mormon-settled areas where green fields, shady, flower-filled yards, and rows of Lombardy poplars mark the landscape, even in the driest desert areas (*see AGRICULTURE*).

A settlement pattern used frequently by Mormon pioneers has become known as the Mormon village (*see CITY PLANNING; WARD*), with homes and businesses situated closely around the central square, streets oriented toward the cardinal directions, and farm lands extending out around this settlement. Farmers left the village to work fields allotted to them by their ecclesiastical leaders. Designs of outbuildings and houses were based on settlers' previous experience or on knowledge gained from neighbors through a process of oral tradition and example (*see FOLKLORE*). Hay was stacked with a "Mormon derriek," a device that can still be seen in several variations although no longer used, in the Mormon-settled West.

The most distinctive Mormon architecture has been in religious buildings: temples, tithing houses, and meetinghouses, for instance. Important LDS symbols, such as the beehive; the sun, moon, and stars; and the all-seeing eye, appear on many of these structures.

Most material objects found in early LDS homes were similar to those found in other American homes. Ethnic origins of the makers often influenced furniture design. Some furniture built by Mormon craftspeople bore cultural symbols similar to those found on buildings. Prior to the coming of the railroad, locally made furniture was distinctive, mostly because it had to be built out of local softwoods rather than eastern hardwoods. Thus, spin-

male spirit like unto him to be the Savior" (McConkie, p. 327).

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Emery, Utah, Relief Society quilting, c. 1942–1943. In this project, 104 women spent 3,246 hours in a 75-day period, and made 158 quilts.

dles, legs, and other parts had to be thicker than normal to support the same weight. One item of furniture, a lounge with a section that pulled out to accommodate two sleepers, became known as the “Mormon couch” because of its popularity in Utah.

Today, Latter-day Saints continue to surround themselves with objects typical of their home countries. In addition, an LDS home may contain elements that identify its occupants as practicing Saints. Often, there is a picture of a temple—usually the one where the residents received their endowments or were married. The temple motif may be carried out in other objects, such as quilts and embroidery (*see* FOLK ART). Photos of family members are often found in profusion, reflecting the cultural and personal emphasis on family.

The Church’s emphasis on emergency preparedness, especially home food storage, has caused members to devise methods for creating storage space in homes of limited size. What appears to be a round table covered by a long tablecloth may actually be a large cylindrical container of wheat, beans, or rice. Food practices of the Latter-day Saints, also a part of material culture, often focus on the rotating use of storage foods.

LDS women contribute to their material culture through monthly RELIEF SOCIETY homemaking meetings, where they share recipes, craft ideas, and work methods. Particularly popular are inexpensive projects that transform utilitarian ob-

jects into decorative ones, such as a small kitchen strainer becoming a Christmas reindeer decoration through the application of colored felt shapes. A craft that becomes popular can sweep through homemaking meetings throughout the Church, and eventually may be seen in a majority of LDS homes for a time.

Even after death, material reminders of Latter-day Saints’ religious values can be found in their gravestones. Symbols such as clasped hands and doves, while not unique to Mormon culture, evoke images of eternity for Latter-day Saints that are reflective of their beliefs. Modern gravestones often have an image of a temple on one side, with a list of the couple’s children on the other, emphasizing again the idea that a good marriage and family are the best measures of a life well lived.

The Church itself contributes to the material culture of its members. It produces or has produced books of scripture, pictures, journals, lesson manuals, videotapes, sacrament trays, Primary bandalos, commemorative jewelry, and other items used by members in practicing their religion. Some, such as printed programs for ward SACRAMENT MEETINGS, are ephemeral, but they are no less part of the material culture.

Today, as the Church spreads throughout the world, it is more difficult to identify specifically LDS objects. The Salt Lake Temple is one symbol that is frequently represented in crafts from many



Navajo pot by Lucy Leuppe McKelvey (1989, fired ceramic). Motifs on this pot include four Book of Mormon brothers (Laman, Lemuel, Sam, and Nephi), gold plates, and serpent designs reminiscent of those associated with the white Aztec god Quetzalcoatl. Some Latter-day Saints believe that Quetzalcoatl mythology derived in part from the resurrected Jesus Christ's visit to the American continent, an event recorded in the Book of Mormon. Church Museum of History and Art.

cultures, including Tongan tapa cloth and Native American beadwork. Some symbols and objects may be universal to all Church members, while others will be localized. A bottle of home-preserved peaches is not unique in itself, but the sense of religious obligation to "put up fruit" and the implications of righteousness attached to the preserver are unique to this culture. All objects identifiable as "Mormon" are expressive of the values of their makers. Latter-day Saints will continue to manipulate their physical environment, mixing their religious values with influences from their ethnic or national cultures to create a landscape that is uniquely their own.

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ELAINE THATCHER

MATERNITY AND CHILD HEALTH CARE

Before professional doctors and nurses assumed primary responsibility for delivering health care, LDS women played a major role in providing maternity and child health care in their communities. Their efforts continued into the twentieth century with the establishment of maternity and children's hospitals and clinics under the sponsorship of the RELIEF SOCIETY and PRIMARY and with some women still serving as midwives in rural areas. The Relief Society also sponsored educational programs to prepare mothers for the delivery and care of infants and children. Concern for the health of mothers and children continues in Relief Society lessons today, and members are advised to seek the best medical care available. Specially trained Church missionaries also assist in programs to improve health care in developing countries.

At the time the Church was established (1830), the methods of many doctors were experimental and often harsh, and women usually did not call upon men for maternity care because it was thought unseemly. When available, midwives often assisted during childbirth. As the Church grew, leaders called and set apart women to serve as midwives. In Nauvoo in the 1840s, the Prophet Joseph SMITH set apart three midwives. After the main body of the Church moved to the Salt Lake Valley, other women were called to serve as midwives both in Salt Lake City and in the outlying settlements. Because midwives were called by priesthood authority, they were accorded trust and respect similar to that given ecclesiastical leaders. They often dispensed herb treatments, passed on by experimentation and word of mouth, and sometimes administered health blessings.



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Ward Relief Societies began coordinated health programs in the late 1860s after President Brigham YOUNG assigned two of his plural wives, Eliza R. SNOW and Zina D. H. YOUNG, to promote health-care education among the Saints and to train midwives. In 1873 he asked each ward Relief Society to appoint three women to study nursing and midwifery, and a nursing school was opened for their training.

In the same year, President Young said that the time had come for women to study at medical schools in the East. At least six women responded, earning medical degrees in the 1870s. Most influential among these early doctors were Romania Pratt, Ellis Shipp, and Ellen Ferguson, who set up Utah's earliest professional training programs. Dr. Pratt wrote many articles on health. Dr. Shipp opened the School of Obstetrics and Nursing in Salt Lake City in 1878 and taught two six-month long courses each year, from which more than five hundred students eventually graduated. In 1888 she helped found Utah's first medical journal, the

Salt Lake Sanitarian. Dr. Ferguson helped initiate plans for the Church-sponsored DESERET HOSPITAL, which opened in 1882 and shortly thereafter became the center for the School of Obstetrics and Nursing.

In 1899 the Salt Lake Stake organized the Relief Society Nursing School to provide nursing training especially for women who lived in rural communities and came to Salt Lake City for instruction. The school continued successfully until 1920.

By 1900 there were at least 34 female and 236 male doctors practicing medicine in Utah (Waters, pp. 108–III). The role of midwives began to diminish, but the Church's concern for maternity and child health care continued.

In 1911 the general presidency and general board of the Primary undertook the establishment of a hospital fund and the endowment of two rooms for children in the LDS Hospital. Primary-sponsored hospital care for children continued, culminating in 1952 in the establishment of the Primary



One of the first graduating classes of nurses stands in front of the Dr. W. H. Groves Latter-day Saints Hospital (c. 1905). Courtesy Utah State Historical Society.

Children's Hospital, which was operated by the Church until 1975, when it was transferred to private ownership (see HOSPITALS).

In 1912, following the publication of a Utah State Board of Health report linking many infant deaths to inadequate prenatal and postnatal care (Morrell, p. 197), the Relief Society began an intensive program for educating mothers in health care for infants and children. Local Relief Societies sponsored day-long clinics. Stake Relief Societies in Cottonwood, Utah, and Snowflake, Arizona, established their own maternity hospitals. Clinics and health care for children remained high-priority items for Relief Societies until the mid-1930s, when the federal Social Security Act was passed, subsidizing educational programs, prenatal clinics, and immunization programs.

Today, Relief Society women are encouraged to seek appropriate professional medical care and to participate in nursing and first-aid classes. Relief Society manuals include chapters on health care and nursing. Among the full-time missionaries of the Church are a great many young women (approximately 270 in 1990) with health and teaching backgrounds who, in addition to fulfilling proselytizing responsibilities, are assigned to teach disease prevention, nutrition, and home health care to Church members in developing countries. Like the midwives of the early Church, they devote their time and talents to improving health care in the various communities where they have been called to serve.

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CHRISTINE CROFT WATERS

MATTER

By the end of the eighteenth century, modern scientific methods had begun to provide new insights into the fundamental nature of matter, and these negated the Greek philosophical position of form over matter. This change in scientific thinking was

contemporary with the teachings of the Prophet Joseph SMITH in the theological realm. His teachings returned theology to the intimate relationship between God and mankind of early Judeo-Christian writings. These concepts were in contrast to the position that deity is an embodiment of principles and philosophical ideals that transcend in importance the physical realities of matter. Furthermore, the view that matter was created from nothing (*ex nihilo*), a concept dominating theological and scientific thought for many centuries and still widespread in nineteenth-century thought, lost the support of modern science and was opposed by the gospel restored by Joseph Smith. Modern scientific theories of matter, from Antoine Lavoisier's (1743–1794) to Erwin Schrödinger's (1887–1961), maintain the permanence of matter.

In the twentieth century, atomic theory has embodied a number of fundamental nuclear particles and powerful mathematical theories. Some, falling outside human intuition, account for properties of matter newly discovered in this century. Concepts have led to the development of unified quantum mechanical and quantum dynamic theories for both matter and light. The conservation law of Lavoisier has been extended to include all equivalent forms of matter and energy and still constitutes one of the primary pillars of modern science.

It is significant that the teachings of the restored gospel on the eternal nature of physical matter, along with a parallel in the spiritual realm, embody these conservation principles. These are key statements: "The elements are eternal" (D&C 93:33). "The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity" (Joseph Smith, in *HC* 3:387).

Addressing the issue of creation *ex nihilo*, Joseph Smith asserted in one of his final sermons: "Now, the word create . . . does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence, we infer that God had materials to organize the world out of chaos—chaotic matter, which is element. . . . Element had an existence from the time [God] had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning and can have no end" (*HC* 6:308–309).

Children's Hospital, which was operated by the Church until 1975, when it was transferred to private ownership (see HOSPITALS).

In 1912, following the publication of a Utah State Board of Health report linking many infant deaths to inadequate prenatal and postnatal care (Morrell, p. 197), the Relief Society began an intensive program for educating mothers in health care for infants and children. Local Relief Societies sponsored day-long clinics. Stake Relief Societies in Cottonwood, Utah, and Snowflake, Arizona, established their own maternity hospitals. Clinics and health care for children remained high-priority items for Relief Societies until the mid-1930s, when the federal Social Security Act was passed, subsidizing educational programs, prenatal clinics, and immunization programs.

Today, Relief Society women are encouraged to seek appropriate professional medical care and to participate in nursing and first-aid classes. Relief Society manuals include chapters on health care and nursing. Among the full-time missionaries of the Church are a great many young women (approximately 270 in 1990) with health and teaching backgrounds who, in addition to fulfilling proselytizing responsibilities, are assigned to teach disease prevention, nutrition, and home health care to Church members in developing countries. Like the midwives of the early Church, they devote their time and talents to improving health care in the various communities where they have been called to serve.

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CHRISTINE CROFT WATERS

MATTER

By the end of the eighteenth century, modern scientific methods had begun to provide new insights into the fundamental nature of matter, and these negated the Greek philosophical position of form over matter. This change in scientific thinking was

contemporary with the teachings of the Prophet Joseph SMITH in the theological realm. His teachings returned theology to the intimate relationship between God and mankind of early Judeo-Christian writings. These concepts were in contrast to the position that deity is an embodiment of principles and philosophical ideals that transcend in importance the physical realities of matter. Furthermore, the view that matter was created from nothing (*ex nihilo*), a concept dominating theological and scientific thought for many centuries and still widespread in nineteenth-century thought, lost the support of modern science and was opposed by the gospel restored by Joseph Smith. Modern scientific theories of matter, from Antoine Lavoisier's (1743–1794) to Erwin Schrödinger's (1887–1961), maintain the permanence of matter.

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Extending the concept of the eternal nature of matter to the substance of spirit, Joseph Smith revealed, "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; we cannot see it; but when our bodies are purified we shall see that it is all matter" (D&C 131:7–8).

Parley P. Pratt, an apostle and close associate of Joseph Smith, wrote, "Matter and spirit are the two great principles of all existence. Everything animate and inanimate is composed of one or the other, or both of these eternal principles. . . . Matter and spirit are of equal duration; both are self-existent, they never began to exist, and they never can be annihilated. . . . Matter as well as spirit is eternal, uncreated, self existing. However infinite the variety of its changes, forms and shapes; . . . eternity is inscribed in indelible characters on every particle" (HC 4:55).

In strict analogy to principles governing physical matter, the revelations to Joseph Smith stress that eternity for spirits also derives from the eternal existence of spiritual matter or elements. The preeminent manifestation of the eternal nature of both physical and spiritual matter is found in the eternal existence of God and ultimately his human children as discrete, indestructible entities. In this unique LDS doctrine, matter in all of its many forms, instead of occupying a subordinate role relative to philosophical paradigms, assumes a sovereign position, along with the principles and laws governing its properties and characteristics.

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DAVID M. GRANT

MATTHEW, GOSPEL OF

Latter-day Saints consider the Gospel of Matthew as the preeminent introduction to the New Testament. The Gospel of Matthew is reproduced and revised in LDS scripture more than any other biblical text except the Genesis creation account. It is edited throughout in the Prophet Joseph Smith's inspired revision of the Bible (*see* JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]), and the edited version of Matthew 24 is reproduced in the Pearl of Great Price (JS—M 1:1–55). The Sermon on the Mount is virtually repeated in the Book of Mormon

by the resurrected Savior to his "other sheep" (John 10:16; 3 Ne. 15:21) in the Western Hemisphere (3 Ne. 12–14); but it is made explicit that it is the poor in spirit who come unto him who are blessed; and it is implied that blessedness comes to all other categories mentioned in the beatitudes by the same means (3 Ne. 12:2–12). The Doctrine and Covenants provides an explanation of the parable of the wheat and the tares in a latter-day context (D&C 86). Each rendition is easily recognized as basically the same sermon. However, the inspired changes are significant to Latter-day Saints, as they often establish or support major points of doctrine.

Latter-day Saints, like many others, equate Levi and Matthew, acknowledging the "publican" apostle as author of the gospel (Matt. 9:9). As a Jew, Matthew saw Christianity as the culmination of Judaism, with Jesus as the promised Messiah. In many details of Jesus' life, Matthew saw fulfillment of Old Testament prophecy (*see* JESUS CHRIST IN THE SCRIPTURES), and the JST enriches the Matthean theme that all this was done "that it might be fulfilled which was spoken by the prophets" (Matt. 2:23; cf. Millet, 1985, pp. 152–54). Through a royal line, beginning with Abraham, Matthew establishes Jesus' Davidic ancestry (Matt. 1:1–17) and his right to reign as "king of the Jews" (Matt. 27:37); and he relates the nativity story from Joseph's viewpoint (Matt. 1:18–25; Matt. 2:1–25). The Prophet Joseph Smith adds that Jesus grew up with his brethren and waited for his ministry to come, serving under his "father," and "needed not that any man should teach him" (JST Matt. 3:24–25).

Many scriptures note that the Messiah will be "like unto Moses" (Deut. 18:15–19; Moses 1:6; 1 Ne. 22:20–21; Acts 7:37; JS—H 1:40), and in the Matthew account readers see parallels between some of the experiences of Moses and Jesus: There was a sovereign who slew children, a return from Egypt, forty days on a mountain, and the miraculous feeding of multitudes. Most of all, there was an enunciation of divine law by both. The promised similitude, however, may have established expectations in Jewish hearts that Jesus failed to satisfy.

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The JST revision of Matthew is replete with subtle but meaningful differences from the King James text. It becomes clear, for instance, that Jesus entered the Judean wilderness primarily to commune with his Father, not merely to be tempted (JST Matt. 4:1–2), and, unswayed by any doubt of his divinity as the One foretold by the prophets, he called his apostles (JST Matt. 4:18). JST Matthew 17:14 introduces a latter-day Elias: “Then the disciples understood that he spake unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets.” A doctrinal principle is strengthened when Jesus declares that he came to save the lost, but little children need no repentance (JST Matt. 18:2; 19:13; cf. Moro. 8:5–24).

Latter-day Saints recognize the importance of faith, good works, and ordinances, and do not stress one above the others, as all are essential for salvation. They draw support from Matthew’s many references to faith and good works (e.g., Matt. 16:27), and they recognize the ordinances of BAPTISM by immersion (Matt. 3:16; JST Matt. 3:44–45), ORDINATION TO THE PRIESTHOOD (Matt. 10:1), and healing of the sick (Matt. 9:18). In addition, they believe that Jesus established a formal church organization under the supervision of his ordained apostles, and they cite the Matthean text both for Jesus’ intent to establish a church (Matt. 16:18) and for the existence of the Church (Matt. 18:17; cf. Millet, 1985, pp. 148–51). At Caesarea Philippi, when Peter declared Christ’s divinity (Matt. 16:15), Jesus affirmed that he knew this only through revelation from the Father, noting, “Thou art Peter, and upon this rock I will build my church” (Matt. 16:17–18). While Mormons acknowledge Peter’s primacy in the early Church, they quickly point out that Christ’s Church—both in Peter’s day and in the latter days—was and is

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WM. REVELL PHILLIPS

MCKAY, DAVID O.

David O. McKay (1873–1970), sustained as the ninth President of The Church of Jesus Christ of Latter-day Saints on April 9, 1951, served as a General Authority for nearly sixty-four years, longer than any other person in Church history. During that time he served as a counselor in the First Presidency for seventeen years and was President for nearly nineteen years. He is remembered for his contributions to education, his exemplary family life, his emphasis on missionary work, his humanitarianism, his practical advice on achieving a happy life, and his participation in civic affairs, and for leading the Church toward increased internationalism.

The third child of David and Jennette Evans McKay, David Oman McKay was born in Huntsville, Utah, on September 8, 1873. While growing up on his father’s farm, he faced tragedy and privation much earlier than many children. When he was six, his two older sisters died, and just a year later, his father was called on a two-year mission to his native Scotland. Young David matured quickly when he was left to help his mother care for the farm and the family, which included a younger brother and two younger sisters, one a two-year-old and the other a baby girl born ten days after his father left. The enterprising family, with the help of neighbors, had realized enough profit to surprise their father and husband with a much-needed addition to the house when he returned from his mission.

Young David continued to attend school, work on the farm, and, during the summer, deliver the *Ogden Standard Examiner* to a nearby mining town. He had an insatiable hunger for learning, and during his round trips on horseback, he spent

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President David O. McKay (1873–1970), an educator, served in the Quorum of the Twelve or the First Presidency for sixty-three years and nine months, longer than any other General Authority in the history of the Church. Courtesy Utah State Historical Society.

much of the time reading and memorizing passages from the world's great literature that were later to permeate his sermons and writings. He also loved riding horses, swimming, and other sports; dramatics; debate; singing; and playing the piano with the Huntsville town orchestra.

After completing the eighth grade, David enrolled in the Church's Weber Stake Academy in Ogden, Utah. Two years later, he was back in Huntsville as principal of the community school, but after a year he decided that he needed more schooling for a career in teaching and enrolled at the University of Utah. He graduated in June 1897 as class president and valedictorian. The theme of his valedictory address, "An Unsatisfied Appetite for Knowledge Means Progress and Is the State of a Normal Mind," characterized his life.

After graduation Elder McKay accepted a mission call to Great Britain. He arrived in Liverpool on August 25, 1897, and, like his father before him, was soon appointed to preside over the Scot-

tish conference (later known as district). During a special priesthood meeting, he received a powerful spiritual manifestation confirming the truthfulness of the gospel. He had been seeking that confirmation since childhood, and it remained with him throughout his life. In Liverpool in 1899, he discovered a saying that became a lifetime motto. Homesick and discouraged, he noticed over the doorway of an unfinished house an unusual stone arch bearing the inscription "What-E'er Thou Art, Act Well Thy Part." His attitude changed, and that perspective exemplified his life.

He returned home in the fall of 1899 and accepted a teaching position at Weber Stake Academy. On January 2, 1901, he married Emma Ray Riggs in the Salt Lake Temple; they had seven children.

As a teacher, McKay was popular, effective, and deeply concerned that his students absorb more than facts. He believed that teachers must lead students to stretch their minds into the world of ideas. "If you will give your class a thought, even one new thought during your recitation period," he later told other educators, "you will find that they will go away satisfied. But it is your obligation to be prepared to give that new thought" (1953, p. 439). He also believed that teachers must develop in students the moral and ethical values that lead to responsible citizenship. "Teaching is the noblest profession in the world," he proclaimed, for "upon the proper education of youth depend the permanency and purity of the home, the safety and perpetuity of the nation" (1953, p. 436). "True education," he said, "seeks . . . to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also honest men, combined with virtue, temperance, and brotherly love—men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life" (1953, p. 441). Teachers must be the exemplars, and he scolded the nation for not recognizing the need to pay for outstanding teachers in the classroom.

In 1902 McKay became the principal of Weber Stake Academy, and he soon instituted a number of progressive and innovative program changes. His Church assignments during these years also centered on education, as he served on the Weber Stake Sunday School board and then as a member of the superintendency (see SUNDAY SCHOOL). He was fully satisfied with what he be-



President McKay (1947) with his horses "Lady" and "Bess." His love of horses began as a boy on the family farm in Huntsville, Utah.

lieved would be a lifelong career in education when in 1906 everything changed: three members of the Quorum of the Twelve Apostles died, and David O. McKay, at age thirty-two, was called to that quorum.

In addition to his new responsibilities, Elder McKay remained active in educational administration. He stayed on as head of Weber Academy until 1908 and then served on its board of trustees until 1922. He was a member of the Board of Regents of the University of Utah in 1921–1922, and in 1940–1941 he was a member of the Board of Trustees of Utah State Agricultural College (later Utah State University). As a General Authority of the Church he became a member of the superintendency of the Church's Sunday School, and from 1918 to 1934 was the superintendent. In 1919 he became the Church's first Commissioner of Education, and in this assignment he had some difficult decisions to make. In 1920 he advised the closing of most Church-owned academies and the establishment of SEMINARIES adjacent to all high schools with sufficient LDS population. Religious instruction would still be given to high school students, but without the expense of full high school programs. A seminary adjacent to Granite High in Salt Lake City had already proved successful, and the new recommendation was quickly put into effect. He also recommended that Brigham Young University adopt a full college curriculum and that the

other five Church colleges (four in Utah and one in Idaho) develop just two-year programs, primarily for training teachers. Within the next ten years, all the Utah colleges except Brigham Young University were transferred to the state.

Elder McKay became the most widely traveled Church leader of his day, an emissary to the growing worldwide Church. In 1920–1921 he toured the missions of the world, stopping at many places never before visited by a General Authority. From 1922 to 1924, he was back in Europe, this time as president of the European Mission (*see* EUROPE). His success there became legendary, as he did much to improve the public image of the Church. He also revitalized missionary work by urging every Latter-day Saint to make a commitment to bring one new member into the Church each year. In later years he became famous for his motto "Every member a missionary," an emphasis that began in Europe in 1923. In addition, he urged the Saints to remain in Europe rather than to emigrate to America, promising them that one day the full program of the Church, including sacred TEMPLES, would be made available in their homelands.

In 1934 President Heber J. GRANT chose David O. McKay to be his Second Counselor in the FIRST PRESIDENCY of the Church. In 1951, the same year that he and Emma Ray celebrated their golden wedding anniversary, he became President of the Church. Tall, still robust despite his seventy-seven years, possessing a full head of wavy white hair, and with eyes that one man characterized as "fiercely tender," David O. McKay looked every bit the prophet his followers revered him to be.

President McKay's administration covered an important period of transition. As he guided the Church into the last half of the twentieth century, he faced critical new challenges connected with numerical growth, international expansion, and a variety of political and social problems related to the rapidly changing world. Church membership nearly tripled, from 1.1 million to 2.8 million; the number of STAKES grew from 184 to 500; the number of missions more than doubled; the missionary force expanded six times; temples were erected in Switzerland, New Zealand, and Great Britain, as well as California; and the Church was established in several new countries. As an experienced leader with both a firm hand and a humanitarian nature, President McKay was admirably suited for the task

of moving the Church toward the new internationalism that would characterize the later twentieth century.

In the summer of 1952 he visited nine European countries on what may have been the most significant tour of his career. His announcement that a site had been selected for the erection of a temple just outside Bern, Switzerland, ushered in a new era, symbolizing the establishment of the full program of the Church in nations outside North America. Having temples within traveling distance strengthened the Saints spiritually and encouraged them to remain in their homelands to build up the Church. President McKay dedicated the Swiss Temple in 1955, and soon temples began to dot the world. Smaller and less expensive than previous temples, the new temples introduced design changes and technological innovations (including special films) that made the temple ceremonies available in many languages.

Another step in the maturation of the Church outside North America was the organization of stakes. Having local stakes indicated that the local leaders were experienced enough to assume leadership in place of American mission presidents and that local members, rather than missionaries, could direct Church activities. The first stakes outside North America were organized in Hawaii (1935 and 1955) before President McKay's administration, and the second, in New Zealand (1958). These were followed, during his time as President, by stakes in Australia, England, the Netherlands, Germany, Switzerland, Mexico, Samoa, Scotland, Brazil, Argentina, Guatemala, Uruguay, Tonga, Peru, and Japan.

President McKay's humanitarian impulse, even in controversial areas of Church policy, was demonstrated during a mission tour of South Africa in 1954. There he was reminded of the difficulties involved with the Church's policy of not allowing BLACKS or people with black ancestry to hold the PRIESTHOOD. At that time, to be ordained, members in South Africa had to trace their ancestral lines beyond the continent of Africa because of the high possibility of black ancestry. President McKay listened with great empathy to those whose inability to trace their genealogy kept them from bearing the priesthood, and he felt inspired to modify the policy so that the genealogical test would not apply. It remained for one of his successors, President Spencer W. KIMBALL, to be given the revelation on priesthood in 1978.

Other controversial questions confronted President McKay, one concerning education. In 1954 the continued state support of Utah's junior colleges became a heated political issue. At the urging of Governor J. Bracken Lee and as a money-saving device for the state, the legislature authorized the transfer of Snow, Weber, and Dixie colleges back to the Church. Citizens placed the issue on the ballot as a referendum measure, and President McKay, concerned that the colleges would deteriorate if the state continued to operate them without adequate financing, announced that the Church was willing to take the schools back and operate them on a sound financial basis. In the referendum, however, the people of the state voted against the move.

President McKay made a myriad of far-reaching administrative decisions. As an avid missionary, he approved a new proselytizing plan, A Systematic Program for Teaching the Gospel, and in 1961 he presided over the first world seminar for mission presidents, where the plan was introduced. He promoted the continuing expansion of seminaries, INSTITUTES OF RELIGION, and Church schools in areas where public educational opportunities were limited. Other administrative decisions demonstrated his willingness to innovate as needs



Honored by civic leaders of many faiths in Salt Lake City on December 10, 1962, David O. McKay and his wife Emma Ray were presented with the gift of an organ to be installed in the LDS chapel then under construction in Merthyr Tydfil, Wales, the birthplace of President McKay's mother.

arose. In 1961 he authorized ordaining members of the First Council of the Seventy to the office of high priest, which gave them the right to preside at stake conferences and thus eased the growing administrative burdens of the Quorum of the Twelve, and in 1967 he inaugurated the position of Regional Representative of the Twelve. In 1965 he also took the unusual step of expanding the number of counselors in the First Presidency, as his own ability to function effectively became impaired with age.

President David O. McKay believed that Church leadership also implied civic responsibility. Throughout his career he remained active in public affairs and was frequently asked to head important civic committees. During most of his presidential administration, he held weekly breakfast meetings with the head of the Salt Lake area Chamber of Commerce and the publisher of the *Salt Lake Tribune*, which gave him an opportunity to share concerns with these civic leaders and reach agreements on many areas of mutual interest. Politically, he made every effort to keep the Church nonpartisan and constantly encouraged Church members in the United States to be active in both major political parties. At times, however, he took clear stands on controversial political issues when it was apparent to him that they were also moral issues. His denunciation of communism, for example, was uncompromising, on the grounds of its atheistic nature and its threat to the democratic institutions he valued. In 1969, amid the tense civil rights struggles that were dividing Americans as they had seldom been divided since the Civil War, he authorized the issuing of a strong official statement calling upon Church members everywhere to do their part to see that civil rights for all races were held inviolate.

President McKay kept up a steady pace of travel and administrative work until, in his nineties, his age required him to slow down. On January 18, 1970, at age ninety-six, he died in Salt Lake City.

David O. McKay's values were enunciated in his sermons and writings. His emphasis on education included equal emphasis on good reading. "Good reading is to the intellect what good food is to the body," he observed. "Thoughts, like food, should be properly digested" (1967, p. 53). He was vitally concerned with the family and constantly called upon parents to spend time with their children and to train them in all the virtues of good



President David O. McKay and his friend, movie producer/director Cecil B. DeMille, stand in front of the Los Angeles Temple (c. 1955). Courtesy Frederick G. Williams III.

citizenship. His main religious message concerned the reality of Christ, his atonement and resurrection, and the restoration of the gospel of Christ through the Prophet Joseph Smith. He taught that Christ's gospel was meant to transform the individual and thus change society. The sanctity of the home, kindness, mercy, tolerance, spirituality, love of freedom, the power of prayer, charity, personal integrity—these were the subjects of his sermons and writings.

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JAMES B. ALLEN

MEDICAL PRACTICES

At the time the Church was established (1830), medical science was in its infancy. Fundamental mechanisms of disease were just beginning to be understood, and modern diagnostic approaches and notions about infection were only embryonic. Medical treatment for most conditions was ineffective and sometimes harmful. Early Church leaders, including the Prophet Joseph SMITH and President Brigham YOUNG, urged reliance on faith and priesthood blessings and treatment with herbs and mild food. Consistent with advances in medical science and education, Church leaders, including Brigham Young, began about 1870 to rely more on professionally trained physicians than in earlier years. Since that time, Latter-day Saints have been urged by their leaders to take advantage of the best possible medical care along with availing themselves of appropriate priesthood blessings.

In the early nineteenth century, practitioners trained in orthodox medicine relied heavily on bleeding and calomel (mercurous chloride) purges, treatments that were sometimes fatal. Joseph Smith lost his brother Alvin in 1823 when calomel, prescribed for what may have been appendicitis, lodged in his intestines, causing gangrene. This was one of several unfortunate experiences that supported a family inclination against these methods (sometimes called "heroic medicine").

Other practitioners, including Willard Richards, an early member of the Quorum of the Twelve, were trained (most often self-trained) in the Thomsonian system, which used various botanical products, water, and massage. Neither allopathic nor homeopathic in orientation, Thomsonian medicine was perhaps closest to today's naturopathy. While not aggressively dangerous, as were many of the then common practitioners of quackery or some of the orthodox practitioners, most often the Thomsonians could do little more than offer kindness.

In 1831 Joseph Smith received the following revelation regarding health care: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. . . . And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D&C 42:43, 48). Many Latter-day Saints from that era recorded remarkable healing experiences following priesthood blessings.

Against this background, Brigham Young, who succeeded Joseph Smith, cautioned Church members against heroic medical care and emphasized reliance on common sense, safe and conservative treatments, and blessings by the priesthood. While critical of both the medical profession and individual practitioners on occasion, he acknowledged their value with fractures and some other conditions.

Medical science advanced rapidly in the latter half of the nineteenth century, and Brigham Young began to rely on physicians for more of his own medical care. During the decade beginning in 1867, he was responsible for sending several of the most gifted young men and women in the Church, among them his nephew Seymour Young, to medical schools in the East. Brigham Young died in 1877 of what his nephew later concluded must have been appendicitis.

Today, many LDS women and men are involved in health care practice and research. Church members, who are advised to seek medical assistance from competent licensed physicians, generally believe that advances in medical science and health care have come through the inspiration of the Lord. They also continue to seek priesthood blessings together with appropriate medical care.

[See also Hospitals; Maternity and Child Health Care.]

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MEETINGHOUSE

Meetinghouses for members of The Church of Jesus Christ of Latter-day Saints are often called chapels, but technically the chapel is a special part of the meetinghouse in which worship services are held. In the tradition of the New England meetinghouse, LDS meetinghouses are multipurpose facilities. They developed from a single-room, multiuse building to multiroom complexes.

THE MEETINGHOUSE, 1847–1869. Before 1847 there were few LDS meetinghouses. Soon after the Saints arrived in the Great Basin region in 1847, single-room structures were constructed of indigenous materials in all established communities. Where it was deemed prudent to build forts for the protection of the settlers, such meetinghouses were included within the overall design of the protective enclosure. They had earthen or plank floors, small paned windows, open ceilings, and a roof that could be made from a variety of natural materials. Each served as a chapel, a general meeting facility, and often also a school, making it the focus for the activities of the COMMUNITY or settlement.



The chapel of an LDS meetinghouse (built in 1986). In the foreground are seats for those presiding or speaking at a meeting and for the choir. Not visible to the sides are an organ and piano. At center is the podium, with the sacrament table to the left and a desk for the clerk on the right. The partition at the back opens for additional seating. The simple design of a modern LDS chapel does not include artwork or religious symbols. Courtesy Doug Martin.

Later meetinghouses in this period exhibited a greater sense of style than their earlier counterparts. Classical pediments, bracket motifs, pilasters, small steeples, and inside columns became more frequent. Yet one may not classify these meetinghouses stylistically as Federal, Greek, or Gothic Revival, or as New England variations on English architect Christopher Wren. Rather, the majority remained either eclectic or of a vernacular “high style.”

THE MEETINGHOUSE, 1869–1890. More sophisticated designs were developed to accommodate the rapid growth of the Church following the completion of the transcontinental railroad in 1869. Ward needs were met by the construction of halls or chapels of appropriate size with seating benches that faced a raised pulpit area. In some meetinghouses, the floor of the hall was sloped downward toward the pulpit area, and there was a backwall gallery, reached by staircases located at either corner of the hall or by an outside entrance. At times, the gallery extended from the back along the side walls of the meetinghouse. The ceilings were either flat or elliptical depending on the abilities of the artisans. Often, instructional and meeting rooms were placed behind the pulpit area to augment those in the undercroft or basement.

THE MEETINGHOUSE, 1890–1920. Important changes were made in the general design of LDS meetinghouses in the early twentieth century. At first separate halls were built adjacent to many meetinghouses for use in needed cultural and recreational activities of the AUXILIARY ORGANIZATIONS of the Church and for the service activities of the RELIEF SOCIETY. Later modified designs incorporated the separate structures into the overall design of the meetinghouse. The combination of prospering LDS communities, growing numbers of qualified artisans, and a broader knowledge of architectural design led to a greater level of architectural sophistication. Wrenish entrance fronts with associated towers and spires became more frequent. The overall architectural styles of meetinghouses in this period can best be described as Classical, Romanesque/Gothic, and Victorian.

The period between 1890 and 1920 is usually regarded as the most individualistic period in Church architecture. Some of the Church’s gifted artisans were sent to study at distinguished educational institutions and brought their knowledge and skills back to Utah. For instance, Joseph Don

Carlos Young, a son of Brigham YOUNG, went to Rensselaer Polytechnical Institute in New York and earned a degree in architecture. Shortly after his return, he was appointed Church architect. One of his responsibilities was to complete the SALT LAKE TEMPLE, which he did in 1893. His virtuosity in architecture soon led him and others to employ distinctive and sometimes exotic variations in style.

The most unique aspect late in this period was the introduction of the "Wrightian style." Derived from the cubic forms of the American modernist Frank Lloyd Wright, it was adapted to LDS meetinghouse architecture by Utah architects Hyrum Pope, Harold W. Burton, and Taylor Woolley (the latter having served as the head of Wright's Detroit office). It became known as the "Mormon style."

THE MEETINGHOUSE AND STANDARD PLANNING, 1920–1990. Standard planning has characterized LDS architecture since 1920, beginning with Joseph Don Carlos Young in the late years of his work as Church architect. The transformation came in response to Church growth and the need for a more cost effective use of limited Church funds. In the process, attempts were made to arrive at what might be considered an authentic form of LDS architecture. Young devised a plan that structurally joined the previously separate chapel and classrooms with the recreational or cultural hall through a connecting foyer/office/classroom complex. The joining of the two building types created a diversity in ground plans reminiscent of sixteenth- and seventeenth-century English domestic architecture. They became known as "Young's Twins" or the "Colonel's Twins." Most often they were designed in the Colonial style, and soon they became the prominent building type within the Church in the western United States.

During the Depression and war years of the 1930s and 1940s, the Colonial style of the 1920s gave way to a pragmatic or "plain style."

Then in the administration of President David O. MCKAY (1951–1970), a new plan was introduced to replace what had become an impoverished form born of economic necessity. Devised by architect Theodore Pope, the new plan connected the cultural hall to the back of the chapel. A modification of the plan connected two chapels on the opposite ends of a single cultural hall, creating a double-ender or double-chapel design. The latter configuration was intended to reduce land and construc-



Edgemont Stake Center, Provo, Utah (dedicated 1990). LDS meetinghouses contain a chapel and many facilities for religious, social, cultural, and athletic events. Buildings are often shared by two or three congregations. Members are responsible for routine upkeep of the building and grounds. Courtesy Doug Martin.

tion costs where there were larger concentrations of Church members in a small geographic area. Both arrangements allowed for the potential overflow from the chapel to expand into the cultural hall, making both areas more functional and increasing the frequency of use. Classrooms and other meeting areas were attached to or extended around the chapel and cultural hall areas. This concept remains in effect today, though there are differences in outward appearances, interior spatial flow, and room arrangements.

Another concept developed in recent years allows for structural expansion by building additions in regulated phases, to accommodate a small but growing congregation. These later changes stem from events associated with the energy crisis in the 1970s, the rapid growth of the Church, and rising construction costs.

Colonial or classical exterior styles continue to be popular both in America and internationally. Whatever historical or modern motifs are now used, they remain subordinate to the overall stan-

dard design concept based on pragmatic functionalism. However, some individualistic plans have been used to conform to special geographic or cultural requirements. Regardless of the resulting style or plan, a Latter-day Saint meetinghouse still serves the same function as the New England meetinghouse—as a multipurpose center for worship and cultural activities.

C. MARK HAMILTON

MEETINGHOUSE LIBRARIES

Meetinghouse libraries in the wards and branches of the Church are provided to assist Latter-day Saints in both learning and teaching the gospel, whether in Church meetings or at home. Instructional materials are indexed to correlate with the Churchwide curriculum and are designed to enrich lives, helping people develop spiritually, emotionally, and intellectually.

An integral part of each meetinghouse, the library ideally contains selected books, pictures, flannel board stories and flannel boards, audiocassettes and players, videocassettes and players, a photocopier, a typewriter, screens, and projectors for the available videocassette tapes, filmstrips, and slides. Additional teaching resources include supplies such as easels, maps, charts, indexes, paper, and chalk. Ward members are allowed access to virtually all library materials for both teaching and home use.

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Teachers in Church organizations use the library most heavily on worship days. During the week, ward members may draw on library resources for family activities, FAMILY HOME EVENINGS, FIRESIDES, and other occasions.

BETH M. MARLOW

MEETINGS, MAJOR CHURCH

Members of The Church of Jesus Christ of Latter-day Saints are a meeting-going people. When the Church was organized, the instruction was given, "It is expedient that the church meet together often" (D&C 20:75). The pattern for meeting every SUNDAY to pray, speak, and partake of the SACRAMENT or "Lord's Supper" was established immediately, following the Book of Mormon norm (Moro. 6:5–6). The pattern of holding a Church CONFERENCE every three months also began in 1830 (D&C 20:61–62). Since that time other meetings have been added to the Church agenda. The main meetings on Sunday are (1) SACRAMENT MEETING; (2) SUNDAY SCHOOL; and (3) concurrent PRIESTHOOD quorum meetings for men and RELIEF SOCIETY for women, with children under twelve years of age simultaneously attending PRIMARY. Young women meet in their own sessions, while young men of equivalent age are in priesthood meeting.

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Besides the meetings for all members, there are special meetings related to Church CALLINGS. For example, a presidency of three plus a secretary or clerk meet regularly to oversee the many functions of a stake and its wards. Then within each ward are the bishopric, priesthood quorums, Sunday School, Relief Society, Primary, Young

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Women, and so forth. Each of these presidencies typically also holds a planning meeting each week. Even though there are many meetings, leaders are encouraged to spend less time in meetings and more time in service.

Most Church meetings are formally organized with hymns, prayers, sermons, lessons, and/or instructions. To involve teenagers and children, many meetings use participative methods such as discussion groups, panels, case studies, and role playing.

In all conferences—ward, stake, regional, and general—Church leaders give presentations of counsel and inspiration. Special meetings are held during the year for the priesthood (c.g., stake and general priesthood meetings), and for the women of the Church (general meeting). There are likewise seminary meetings for participating teenagers attending high school, missionary meetings for those on MISSIONS, and meetings for temple workers, scout leaders, activity directors, nursery teachers, and Sunday School workers. The Latter-day Saint culture flourishes on the principle of meeting together often in order to “be prepared in all things” (D&C 88:80).

In business and planning meetings, there is an attempt to have everyone contribute, but those with official status usually conduct the proceedings and have the most decisive influence. These meeting patterns extend worldwide and are a major part of the cohesiveness that keeps Mormons in touch, involved, acquainted, and united in the common cause of building the KINGDOM OF GOD on earth.

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WILLIAM G. DYER

MELCHIZEDEK

[This entry consists of two articles: LDS Sources, a discussion of what is known of Melchizedek from Church scripture and revelation, and Ancient Sources, a historical view of Melchizedek from ancient writings and traditions.]

LDS SOURCES

As a king and HIGH PRIEST of the Most High God (Gen. 14:18), Melchizedek holds a place of great honor and respect among Latter-day Saints. An example of righteousness and the namesake of the higher PRIESTHOOD, he represents the scriptural ideal of one who obtains the power of God through FAITH, REPENTANCE, and sacred ORDINANCES, for the purpose of inspiring and blessing his fellow beings.

Melchizedek was evidently a prince by birth, for he became king of Salem (later JERUSALEM—Gen. 14:18; Ps. 76:2), where he reigned “under his father” (Alma 13:18). “Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire” (JST Gen. 14:26). Yet the people among whom he lived “waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness” (Alma 13:17).

Though living among a wicked people, Melchizedek “exercised mighty faith, and received the office of the high priesthood according to the holy order of God” (Alma 13:18). This priesthood was after the order of the COVENANT that God had made with Enoch (JST Gen. 14:27), and Melchizedek ruled both as king and priest over his people.

As high priest, some of his functions were keeping “the storehouse of God” where the “tithes for the poor” were held (JST Gen. 14:37–38), giving blessings to individuals such as ABRAHAM (JST Gen. 14:18, 25, 37), preaching repentance (Alma 13:18; cf. 5:49), and administering ordinances “after this manner, that thereby the people might look forward on the Son of God . . . for a remission of their sins, that they might enter into the rest of the Lord” (Alma 13:16; JST Gen. 14:17). With extraordinary goodness and power, Melchizedek diligently administered in the office of high priest and “did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days” (Alma 13:18). Consequently, Melchizedek became known as “the prince of peace” (JST Gen. 14:33; Heb. 7:1–2; Alma 13:18). “His people wrought righteousness, and obtained heaven” (JST Gen. 14:34). His Hebrew name means “King of Righteousness.”

For ALMA₂ and several biblical authors, the order of the priesthood to which Melchizedek was ordained was of prime importance. It was this

Women, and so forth. Each of these presidencies typically also holds a planning meeting each week. Even though there are many meetings, leaders are encouraged to spend less time in meetings and more time in service.

Most Church meetings are formally organized with hymns, prayers, sermons, lessons, and/or instructions. To involve teenagers and children, many meetings use participative methods such as discussion groups, panels, case studies, and role playing.

In all conferences—ward, stake, regional, and general—Church leaders give presentations of counsel and inspiration. Special meetings are held during the year for the priesthood (c.g., stake and general priesthood meetings), and for the women of the Church (general meeting). There are likewise seminary meetings for participating teenagers attending high school, missionary meetings for those on MISSIONS, and meetings for temple workers, scout leaders, activity directors, nursery teachers, and Sunday School workers. The Latter-day Saint culture flourishes on the principle of meeting together often in order to “be prepared in all things” (D&C 88:80).

In business and planning meetings, there is an attempt to have everyone contribute, but those with official status usually conduct the proceedings and have the most decisive influence. These meeting patterns extend worldwide and are a major part of the cohesiveness that keeps Mormons in touch, involved, acquainted, and united in the common cause of building the KINGDOM OF GOD on earth.

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WILLIAM G. DYER

MELCHIZEDEK

[This entry consists of two articles: LDS Sources, a discussion of what is known of Melchizedek from Church scripture and revelation, and Ancient Sources, a historical view of Melchizedek from ancient writings and traditions.]

LDS SOURCES

As a king and HIGH PRIEST of the Most High God (Gen. 14:18), Melchizedek holds a place of great honor and respect among Latter-day Saints. An example of righteousness and the namesake of the higher PRIESTHOOD, he represents the scriptural ideal of one who obtains the power of God through FAITH, REPENTANCE, and sacred ORDINANCES, for the purpose of inspiring and blessing his fellow beings.

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For ALMA₂ and several biblical authors, the order of the priesthood to which Melchizedek was ordained was of prime importance. It was this



This mosaic shows Melchizedek standing behind an altar symbolically receiving the sacrifices of Abel and Abraham. Saint Apollinaire in Classe, Ravenna, Italy (sixth century A.D.). Courtesy John W. Welch.

“order,” coupled with faith, that gave Melchizedek the power and knowledge that influenced his people to repent and become worthy to be with God. This order was “after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God” (JST Gen. 14:28; JST Heb. 7:3; Ps. 110:4). It was given to Melchizedek “through the lineage of his fathers, even till Noah,” and from Melchizedek to Abraham (D&C 84:14). Those ordained to this order were to “have power, by faith,” and, according to “the will of the Son of God,” to work miracles. Ultimately, those in this order were “to stand in the presence of God” (JST Gen. 14:30–31). This was accomplished by participating in the ordinances of this order (Alma 13:16; D&C 84:20–22). The result was that “men having this faith, coming up unto this order of God, were translated and taken up into heaven” (JST Gen. 14:32). Accordingly, the Prophet Joseph SMITH taught that the priesthood held by Melchizedek had “the power of ‘endless lives’” (TPJS, p. 322; see also ETERNAL LIFE).

So righteous and faithful was Melchizedek in the execution of his high priestly duties that he became a prototype of Jesus Christ (Heb. 7:15). The Book of Mormon prophet Alma said of him, “Now, there were many [high priests] before him, and also there were many afterwards, but none were greater” (Alma 13:19). The Doctrine and Covenants states that Melchizedek was “such a great high priest” that the higher priesthood was called after his name. “Before his day it was called *the Holy Priesthood, after the Order of the Son of God*. But out of respect or reverence to the name of the Supreme Being, to avoid the too-frequent repetition of his name, they, the church, in the ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood” (D&C 107:2–4; italics in original).

It was asserted by some early LDS leaders that Melchizedek was Shem, son of Noah (see, e.g., *T&S* 5:746). Though Shem is also identified as a great high priest (D&C 138:41), it would appear from the Doctrine and Covenants 84:14 that the two might not be the same individual (*MD*, p. 475), and Jewish sources equating Melchizedek and Shem are late and tendentious.

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BRUCE SATTERFIELD

ANCIENT SOURCES

Genesis 14:17–24 reports that Abram (“the Hebrew,” 14:3), upon his victorious return from a battle, was met by the king of Sodom (“Bera,” 14:2), who was eager to reward Abram for coming to his and his allies’ aid. The narrative is interrupted by an enigmatic insertion (14:18–20) featuring “Melchizedek king of Salem,” “priest of God Most High” (RSV). Melchizedek “brought out bread and wine” and blessed Abram in the name of God Most High (Hebrew *’el ’elyôn*). Abram then gave Melchizedek a tithe of his booty. This priest-king of Salem has enjoyed a wide range of interpretation among Jewish, Christian, and Gnostic writings, some that brought him up to the heights of heaven,

and others—of developing Christian and Jewish orthodoxy—that brought him down to earth again.

The story of Genesis 14 has raised numerous questions. Most modern scholars entertain a possible connection of this Melchizedek with a pre-Israelite kingship and/or priesthood in the Jebusite city of Jerusalem (“Salem”) before its conquest by King David (2 Sam. 5:6–10). The incorporation of the story into Judean traditions reflects the interests of the Jerusalem royal ideology.

The only other Old Testament occurrence of the name Melchizedek is found in a royal Jerusalemite psalm, Psalm 110:4. There God (“the Lord”) addresses the king thus: “You are a priest for ever after the order of Melchizedek.”

Melchizedek occurs in the New Testament only in the Epistle to the Hebrews (5:6–10; 6:20; 7:1–17), where the Old Testament figure is interpreted as a type of the “high priest” of the New Covenant, Jesus Christ. The key passage is Hebrews 7:3, where it is said that Melchizedek “resembles the Son of God.” Melchizedek’s priesthood, superior to that of the “descendants of Levi” (Heb. 7:5), is a foreshadowing of the priesthood of the Son of God. Hebrews 7:3 becomes the basis for most Christian interpretation of the figure of Melchizedek (Horton, pp. 111, 152, 161–64).

An important witness to pre-Christian Jewish speculation on Melchizedek has surfaced among the Dead Sea Scrolls: 11QMclch. The fragmentary Hebrew text, usually dated to the first century B.C., features Melchizedek as a heavenly end-time redeemer, with attributes of the archangel Michael. He appears in the tenth and final jubilee of world history to rescue the elect, the “men of the lot of Melchizedek” (ii.8), doing battle with Belial and his fellow evil spirits. Melchizedek’s triumph is described as a high-priestly act of “expiation” (ii.8; cf. Kobelski, pp. 5–23).

Melchizedek is mentioned by Philo, a first-century Jewish philosopher of Alexandria, in three writings (*Legum Allegoriae* 3.79–82; *De Congressu* 89; *De Abrahamo* 235). Philo interprets the text of Genesis in a Platonic-allegorical fashion, seeing in Melchizedek a reference to the divine Logos, the thought of God in which the pattern of all existing things is conceived and the “image” of God according to which man was created.

Another important text, 2 Enoch, attests to early Jewish interest in the figure of Melchizedek. The date and place of this document are controversial, but recent scholarship places its original

Greek version in the first century A.D. in Alexandria (cf. F. I. Andersen’s introduction and translation in Charlesworth, Vol. 1, pp. 91–213). In this text (chaps. 71–72), a child is born miraculously to Noah’s recently deceased sister-in-law, and the child, marked on his chest with a priestly seal, speaks and praises God. The boy is named Melchizedek by Noah and his brother Nir, whose wife had been posthumously delivered. In a night vision Nir is told of the impending flood; he is also informed that the archangel Michael will bring Melchizedek to paradise, thus enabling him to escape the flood waters. Melchizedek will eventually become the chief of priests among the people, and in the end of days he will be revealed yet another time as the chief priest. In this text, Melchizedek has three different earthly manifestations: born before the Flood, serving in the postdiluvian age as a great priest, and functioning in the end-time as a messianic priest (cf. Gruenewald, pp. 90–92; Delcor, pp. 127–30).

Some of these Jewish interpretations were taken over by Gnostics and are now reflected in some Christian Gnostic texts preserved in Coptic manuscripts of the fourth and fifth centuries (Pearson, 1990). In one fragmentary manuscript, the disciple John asks Jesus to explain what is said about Melchizedek in Hebrews 7:3. Unfortunately, the text breaks off before Jesus’ interpretation is given.

A fragmentary text from Nag Hammadi (IX.1: *Melchizedek*; cf. Pearson, 1981, pp. 19–85) contains an apocalypse given by angels to Melchizedek, “priest of God Most High.” It is revealed to Melchizedek that he will ultimately reappear as Jesus Christ, Son of God, to do battle with the cosmic forces of darkness. Here one can see influence not only from the Epistle to the Hebrews but also from non-Christian lore.

In the *Second Book of Jeu*, “Zorokothora Melchizedek” is a heavenly priest who presides over a heavenly baptism. No trace of influence from Hebrews is found in this text.

The most developed levels of speculation on Melchizedek, also lacking any influence from Hebrews, are found in *Pistis Sophia*, Book 4, in which Melchizedek plays a key role in the process of purifying human souls for entry into the “Treasury of Light” and transferring them from the domain of the archons, or earthly rulers, to that heavenly region. The younger material in books 1–3 of *Pistis Sophia* develops these ideas further: Melchizedek

is a heavenly being who seals the saved souls upon their entry into the realm of light.

The church fathers attest to several heterodox ideas associated with Melchizedek. Hippolytus of Rome (*Refutatio* 7.35–36) and Epiphanius of Salamis (*Panarion* 55) are the most important witnesses to a group of heretics called Melchizedekians. They had a low Christology and exalted Melchizedek as a heavenly power superior to Christ. Others equated Melchizedek with the Holy Spirit (*Panarion* 67), and some “even in the true church” (i.e., not “heretics”) naively regarded Melchizedek as the Son of God (*Panarion* 55.7.3). The later view seems also to have been present among the monasteries of Egypt (*Apophthegmata Patrum*, in *Patrologia Graeca* 65.160) and was even defended in a treatise on Melchizedek by a fifth-century resident of the Judean desert, Mark the Hermit (PG 65.1117–40). Such views were eventually overcome by teacher-bishops such as Cyril of Alexandria (PG 65.160).

On the Jewish side, while early rabbis continued to speculate on Melchizedek’s role in scripture (e.g., equating him with Shem, son of Noah; cf. *b. Nedarim* 32b; *Midrash Gen. R.* 44.7; *Targum Ps.-J. Gen.* 14:18), a major stream of rabbinic tradition viewed Melchizedek negatively, a fact that indicates some Jewish sensitivity to the use of Melchizedek traditions by Christians (Gianotto, pp. 172–85).

[See also Apoerypha and Pseudepigrapha.]

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BIRGER A. PEARSON

MELCHIZEDEK PRIESTHOOD

[This entry consists of two articles: Powers and Offices in the Melchizedek Priesthood is a general discussion of the Melchizedek Priesthood, and Restoration is a historical treatment of the restoring of this priesthood in this dispensation.]

POWERS AND OFFICES IN THE MELCHIZEDEK PRIESTHOOD

The Melchizedek Priesthood is the AUTHORITY, responsibility, and power to act in the name of Jesus Christ and to organize and direct part of his work. Through the opportunities of this PRIESTHOOD, men and women in partnership with God can conduct the work of the family and the Church. “It is the duty of this vast body of men holding the holy Priesthood . . . to exert their influence and exercise their power for good among the people of Israel and the people of the world . . . to preach and to work righteousness, both at home and abroad” (Smith, p. 157).

In the words of the Prophet Joseph SMITH, “All Priesthood is Melchizedek, but there are different portions or degrees of it” (TPJS, p. 180). Most often, however, the name Melchizedek Priesthood is used in the Church to describe the higher priesthood and its offices. “There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic. . . . The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things” (D&C 107:1, 8). The Melchizedek Priesthood holds the keys to the kingdom, and “in the ordinances thereof, the power of godliness is manifest” (D&C 84:20).

ORDINATION TO THE MELCHIZEDEK PRIESTHOOD. Every faithful, worthy man in the Church may receive the Melchizedek Priesthood. As with the AARONIC PRIESTHOOD, the Melchizedek Priesthood is conferred on those who have qualified themselves and have been called by those in authority.

Specific standards of worthiness to receive the Melchizedek Priesthood include personal integrity, chastity, obedience to the divine laws of health, and faithful contribution of tithes to the Church. Beyond these traits, it is expected that men will progress in developing attributes of godliness. Like all followers of Christ, they should be faithful, diligent, and amenable to righteous

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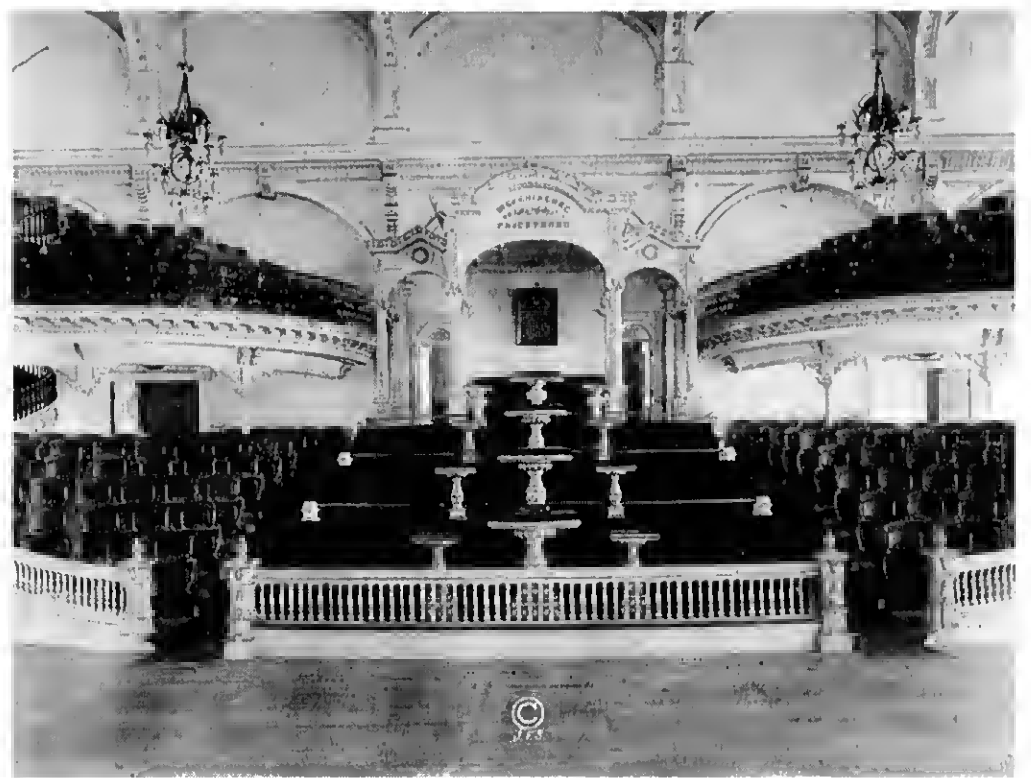
change, learning, and loving: "We can make advancement only upon the principles of eternal truth. In proportion as we become established upon the foundation of these principles which have been revealed from the heavens in the latter days, and determine to accomplish the purposes of the Lord, will we progress, and the Lord will all the more exalt and magnify us" (Smith, p. 141).

The PROPHET and PRESIDENT OF THE CHURCH holds and exercises all of the authority and KEYS of the Melchizedek Priesthood. He delegates to STAKE PRESIDENTS and BISHOPS and others the authority to ordain others to priesthood offices. Conferral of the Melchizedek Priesthood by the LAYING ON OF HANDS must also be approved by the COMMON CONSENT of the priesthood bearers or general membership of the candidate's STAKE or DISTRICT.

After the Melchizedek Priesthood is conferred upon them, all priesthood holders are ordained to an office within the priesthood, usually ELDER. They may later be ordained to the office of HIGH PRIEST or PATRIARCH as their Church CALLINGS require. Those called to be GENERAL AUTHORITIES for the whole Church will be ordained SEVENTIES or APOSTLES. Ordination to an office within the priesthood gives specific responsibilities within the Church.

Finally, a man may be SET APART to carry out an assignment, such as to be president of a quorum of elders, a stake president, or a member of the QUORUM OF THE TWELVE APOSTLES. As appropriate, he will be given the keys of authority necessary to carry out that assignment. This procedure makes it possible for every act performed under priesthood authority to be done at the proper time and place and in the proper way. The authority to direct those specific activities constitutes the keys of the priesthood.

An individual accepts his ordination to the Melchizedek Priesthood by making a covenant in his mind and heart with God (*TPJS*, p. 323; *see also* OATH AND COVENANT OF THE PRIESTHOOD). He covenants to honor, dignify, and learn the duties of his priesthood, to keep the commandments of God, to live by God's counsel, and to walk uprightly and virtuously as he carries out his responsibilities. God promises that if the man keeps his commitments, he will be given eternal life and be exalted in a godly state, inheriting all that the Father has, and will participate with God and the Savior in their continued work (D&C 84:39).



The pulpits in the upper Assembly Hall of the Salt Lake Temple.

FUNCTIONING OF THE MELCHIZEDEK PRIESTHOOD. All who hold the priesthood can use it to benefit others, regardless of their particular Church assignment or priesthood office. For example, in working with their families, men are authorized to carry out their patriarchal responsibilities (*see* FATHERHOOD), including blessing family members. In addition, they are authorized to heal the sick, seek personal knowledge, and give general help and comfort to those whom they contact.

To supervise and carry out priesthood ordinances within the Church, it is necessary to have both the Melchizedek Priesthood and the appropriate keys. For example, to confirm baptized members and bestow the gift of the Holy Ghost upon them, it is necessary to have the power of the Melchizedek Priesthood and to be authorized to use it. In this way, there is order, and the work done on earth is acceptable to the Savior in mortality and in the hereafter (*see* SEALING).

In addition to providing the authority to represent Christ on earth, the Melchizedek Priesthood provides a revelatory channel through which instructions and doctrine from Christ can be made known. Every individual has access to God and the right to receive personal REVELATION pertaining to his or her life and callings, but when revelation concerning principles or the implementation of principles is required for the Church or a priesthood unit of it, God gives this revelation only through appropriate priesthood leaders. The prophet and President of the Church receives rev-

elation for the entire Church. A bishop receives the revelation necessary for leading the WARD. This way of making truth known underscores the right and responsibility of each individual to seek and obtain revelation and at the same time preserves order and harmony by working through the priesthood structure that Christ has set in place.

“The rights of the priesthood are inseparably connected with the powers of heaven; . . . [this power] cannot be controlled nor handled [except] upon the principles of righteousness” (D&C 121:36). One can officiate for God only when administering the work in wisdom and love, in a way consistent with the ways of God. Assignments must be pursued with long-suffering, gentleness, meekness, kindness, love unfeigned, pure knowledge, and charity toward all. In this way, God promises that the “doctrine of the priesthood shall distil upon thy soul as the dews from heaven” (D&C 121:41–45).

Priesthood can be lost as a result of a DISCIPLINARY PROCEDURE for serious sin. When a man is excommunicated, he loses his priesthood. Disfellowshipment or probation may restrict a man from using his priesthood until the repentance process is complete. In addition, “when we undertake to cover our sins, or gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness . . . Amen to the priesthood or the authority of that man” (D&C 121:37).

ANCIENT HISTORY OF THE MELCHIZEDEK PRIESTHOOD. The Melchizedek Priesthood is an eternal priesthood. Before mortality, God delegated authority and responsibility to worthy individuals. This holy priesthood was the means by which that action was taken. After this life, those who have been valiant and have honored their priesthood will continue to bear it and to have the responsibility to use it in serving others.

Adam, the first of the spirit children of God to live on earth, received the holy priesthood, with all its power, authority, and keys. “And thus all things were confirmed unto Adam, by an holy ordinance” (Moses 5:59). This authority was delegated to others in an unbroken chain from one prophet to another. “All the prophets had the Melchizedek Priesthood” (TPJS, p. 181).

Abraham sought the blessings of his fathers and the right to be ordained to the priesthood.

Because he had qualified himself for the priesthood, even though his own father had not, Abraham obtained the priesthood from MELCHIZEDEK, the king of Salem and a priest of God (Abr. 1:2–5). Melchizedek met Abraham and blessed him, and Abraham gave him a tenth part of all he had (Heb. 7:1–3). Melchizedek exercised mighty faith and used his priesthood to bring a people practicing iniquity to repentance. None was greater than he (Alma 13:17–19). Originally, the priesthood was known as the “Holy Priesthood, after the Order of the Son of God” (D&C 107:3). To avoid too frequent use of God’s name, the Church in ancient days called the priesthood by the name of this noted priesthood leader, Melehizedek (D&C 107:2–4).

Moses received the Melchizedek Priesthood from his father-in-law, Jethro (D&C 84:6). Moses held the Melchizedek Priesthood until he was translated, at which time the keys of the greater priesthood went with him, and what remained with the people was an appendage to the Melchizedek Priesthood called the Aaronic Priesthood, a priesthood with limited authority. After the time of Moses, individual prophets were given the holy priesthood at various times by God, but it was restricted from the general populace.

The Book of Mormon reports that Nephite prophets held the priesthood called after the order of the Son of God, the Melehizedek Priesthood (Alma 13:10). Those who had the authority directed the work of God among the people (Alma 29:13).

The apostles were given the Melchizedek Priesthood by Jesus Christ while he ministered on earth. He gave them authority and responsibility to direct his Church. After Christ left, the apostles continued to officiate for him and conferred the Melchizedek Priesthood on others when it was appropriate (Eph. 4:11–13; Acts 1:22–26; *see also* ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES). Over time, both the principles and the priesthood authority and keys were lost through APOSTASY.

MODERN HISTORY OF THE MELCHIZEDEK PRIESTHOOD. The Melehizedek Priesthood was given to Joseph Smith and Oliver Cowdery (*see below*). As directed, they ordained one another first and second elders of the Church on April 6, 1830 (*see* ELDER). In turn, they conferred the priesthood upon, ordained, and set apart others to

offices and callings in the priesthood (see ORGANIZATION OF THE CHURCH, 1830). The first bishop was ordained in 1831 to care for the poor and needy and to govern the temporal affairs of the Church. On June 3, 1831, Joseph Smith directed more than twenty men to be ordained to the "high priesthood," as the president of this high priesthood. High priest councils governed the Church until 1834.

In 1835 the Church structure was adjusted to accommodate the additional revelation and increased numbers; PRIESTHOOD QUORUMS made up of men ordained to particular offices were in operation (see DOCTRINE AND COVENANTS: SECTION 107). Three PRESIDING HIGH PRIESTS were established as the quorum of the FIRST PRESIDENCY. The Quorum of the Twelve Apostles was a traveling high council directed by the First Presidency. The Seventy were to travel internationally to preach. Stake high councils were established to govern within their stakes, and bishops cared for the temporal concerns of the Church.

It was necessary for additional Melchizedek Priesthood keys to be restored to carry out the higher temple ordinances. Messengers from God brought these keys and instructions on April 3, 1836 (see DOCTRINE AND COVENANTS: SECTION 110).

On July 12, 1843, Joseph Smith recorded the revelation concerning eternal marriage relationships, wherein Christ said he would "give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was" (D&C 132:28). He conferred upon Joseph "the keys and power of the priesthood" (D&C 132:45; see also PATRIARCHAL ORDER OF THE PRIESTHOOD).

The First Presidency presides over the Melchizedek Priesthood and directs the work of the Church. The Quorum of the Twelve Apostles shares this responsibility according to the keys given to the apostles. In turn, stake presidents supervise the wards and branches of the Church by the authority of the Melchizedek Priesthood and the specific keys given them.

All men who have the Melchizedek Priesthood are members of a priesthood quorum. These quorums are established within geographic boundaries and are made up of a group of men who hold the same office in the priesthood or who are of the same age group and may come to hold that office. Quorums administer the work of the Church as-

signed to them, train members in their priesthood responsibility, and provide opportunities for service and brotherhood for those working toward common goals.

In each stake there is one high priests quorum. The stake president and his counselors serve as the quorum presidency. A high priests group functions in each ward, presided over by a group leader, one or more assistants, and a secretary. An elders quorum, presided over by a president, two counselors, and a secretary, is organized in every ward and independent branch. The stake presidency and high councilors oversee all Melchizedek Priesthood quorum activities in the stake.

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JAE R. BALLIF

RESTORATION OF MELCHIZEDEK PRIESTHOOD

To act for God in organizing his Church and administering all the ordinances, Joseph SMITH received the Melchizedek Priesthood in the divinely established way. Authority and responsibility for specific assignments are essential (D&C 18:9, 27-32, 35-37; 27:12; see KEYS). In addition, Joseph Smith and others received and taught the significance of each ordinance and key. Since no one on earth possessed that authority at the time, the Prophet Joseph Smith and his associate Oliver COWDERY received both instruction and ordination from God and from his messengers.

The Prophet and Oliver Cowdery received the Aaronic Priesthood on May 15, 1829, under the hands of John the Baptist. He informed them that he acted under the direction of Peter, James, and John, who held the keys of the Melchizedek Priesthood, and that that priesthood would be given to them (JS—H 1:72). Although the precise date of this restoration is not known, it is certain



Restoration of the Melchizedek Priesthood, by R. M. Hadi Pranato (1985, Indonesia, dyed fabric batik, 55" × 31"). This batik by LDS artist R. M. Hadi Pranato of Indonesia portrays Peter, James, and John appearing to the Prophet Joseph Smith and Oliver Cowdery to restore the Melchizedek Priesthood. Church Museum of History and Art.

that it occurred after May 15, 1829, and before August 1830 (D&C 27:12). The documents available and the date of the formal organization of the Church give support to a time of restoration before April 6, 1830. Many students have concluded that late May or early June 1829 is the most probable time frame (*HC* 1:40n–42n; Porter, pp. 5–10).

Sometime before June 14, 1829, the Lord instructed Joseph Smith and Oliver Cowdery concerning their ordination as ELDERS, which is a Melchizedek Priesthood office (*HC* 1:60–61). Furthermore, when Peter, James, and John appeared to Joseph and Oliver, they ordained them also as apostles (D&C 27:12) and committed to them “the keys of the kingdom, and of the dispensation of the fulness of times” (D&C 128:20; cf. 27:13).

Several records document the occurrence and significance of this visitation. An early confirmation of the receipt of apostolic powers is evidenced in an 1829 revelation recorded in the hand of Oliver Cowdery in which the Lord stated, “I command all men every where to repent & I speak unto you even as unto Paul mine apostle for ye are called even with that same calling with which he was called” (Cowdery, 1829; cf. D&C 18:9). In his 1832 history of the Church the Prophet Joseph Smith declared that he had received “the holy Priesthood by the ministering Angels to administer the letter of the Gospel” and that he had been given “a confirmation and reception of the high Priesthood after the holy order of the son of the living God power and ordinance from on high to preach the Gospel in the administration and demonstration of the spirit the Keys of the Kingdom of God conferred upon him and the continuation of the blessings of God to him” (Jessee, p. 3).

Oliver Cowdery on many occasions bore witness that he “was present with Joseph when an holy angel from God came down from heaven and conferred, or restored, the Aaronic Priesthood and . . . was also present with Joseph when the Melchizedek Priesthood was conferred on each other, by the will and commandment of God” (Anderson, p. 22).

Joseph Smith said that Peter, James, and John made their visit “in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river” (D&C 128:20).

On April 3, 1836, Joseph Smith and Oliver Cowdery knelt in prayer in the KIRTLAND TEMPLE and received another profoundly important vision in which certain Melchizedek Priesthood keys were restored. MOSES appeared and committed the keys of the gathering of Israel. ELIAS gave to them keys of the DISPENSATION of the gospel of Abraham. Finally, ELIJAH stood before them as promised by MALACHI and MORONI and bestowed the keys of SEALING families together (D&C 110:11–16; 2:1–3).

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MEMBERSHIP

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Figuratively, membership means becoming a member of the body of Christ: Each member is an essential part of the whole, just as the foot, the hand, or the eye is an integral part of the body. Each member serves different purposes and has individual gifts, but each is necessary, and if one suffers, "all the members suffer with it"; they are "many members, yet but one body" (1 Cor. 12:20).

The purpose of such membership is to facilitate fulfillment of one's baptismal covenant and to promote personal and spiritual growth unto the "perfecting of the saints, . . . for the edifying of the body of Christ" (Eph. 4:12). To this end, members participate in many religious activities. These include personal activities (such as prayer, fasting, scripture study, payment of tithing and other offerings; observing wholesome behavioral standards regarding sexual and moral conduct; observing the health principles of the WORD OF WISDOM); family endeavors (such as family prayer and FAMILY

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Another important characteristic of membership is proclaiming the gospel (McKay, p. 479). Members fulfill this responsibility in several ways: by serving full-time missions and financially supporting missionaries; by donating several hours per week proselytizing in their own locale as stake or ward missionaries; and by sharing their religion both by word and way of life as opportunities arise during informal daily interactions with others.

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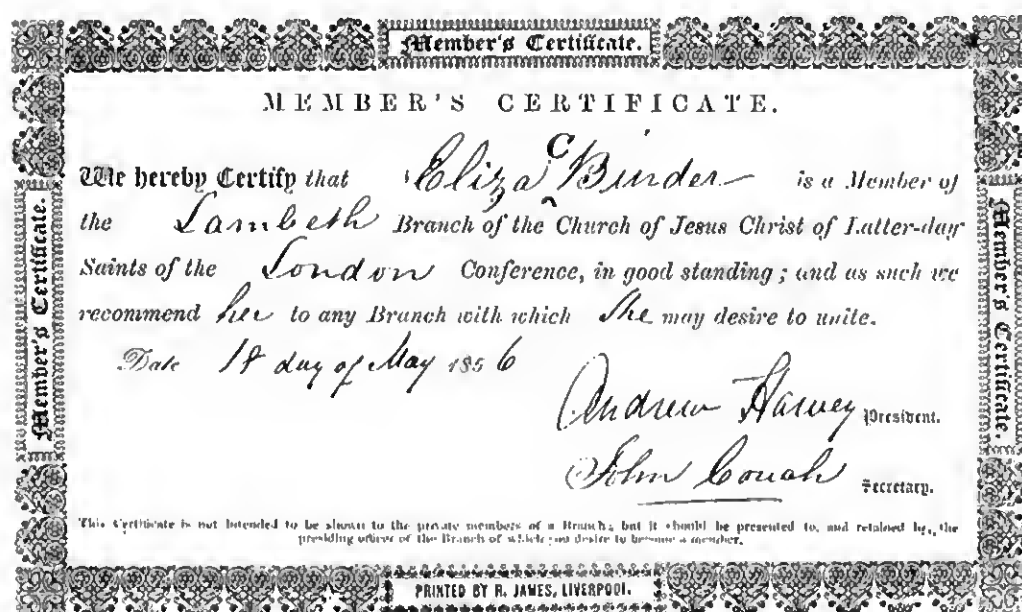
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THOMAS E. BROWN

MEN, ROLES OF

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The scriptures and the prophets make it clear to Latter-day Saints what the Savior expects of a man. To the Nephites he plainly stated, "For that which ye have seen me do even that shall ye do. . . . Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am" (3 Ne. 27:21, 27). King Benjamin, tutored by an angel,



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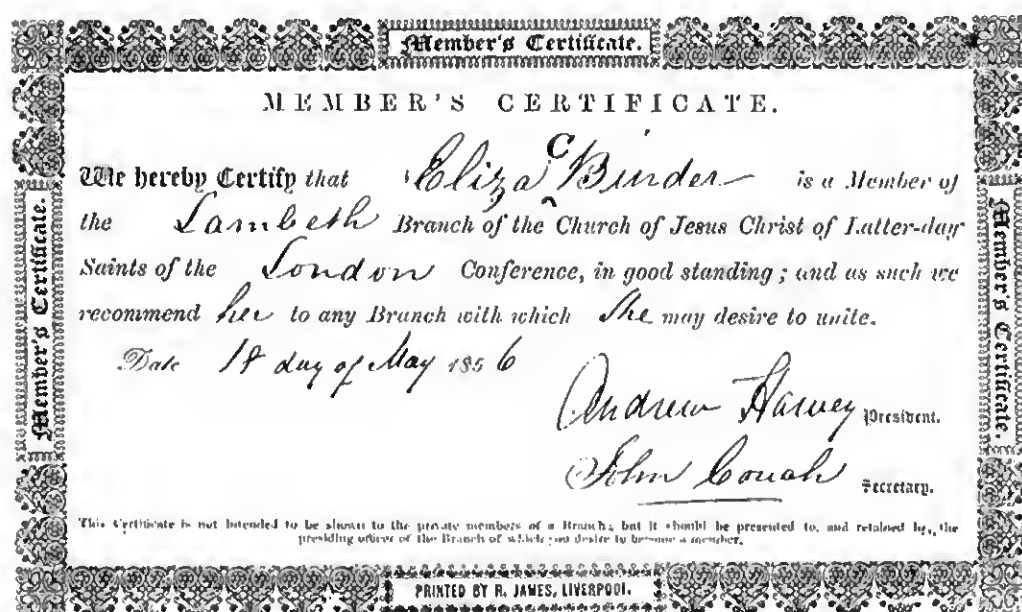
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described what has become a characterization of the challenges and potentials of manhood:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father [Mosiah 3:19].

PAUL taught about manliness by addressing the husband's role: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies" (Eph. 5:25, 28). President Brigham YOUNG often expounded on this theme: "Let the father be the head of the family, the master of his own household. And let him treat [the sisters] as an angel would treat them" (*JD* 4:55). "Set that example before your wives and your children, before your neighbors and this people, that you can say: Follow me, as I follow Christ" (*JD* 15:229). "I exhort you, masters, fathers, and husbands, to be affectionate and kind to those you pre-side over" (*JD* 1:69).

Husbands and fathers are expected to emulate the love of the Savior by teaching, serving, and ministering to their families. It is the man's role to engender and nurture life in benevolent partnership with his wife. It is not the man's role to serve his own selfish interests, declining to marry and to create a family. Obviously, he cannot fulfill his proper role without a loyal wife who is likewise true to her covenants with God.

By ordination to the priesthood, LDS men covenant to magnify their callings and to so live that, after sufficient diligent service to Christ's work, "all that my Father hath shall be given unto [them]" (D&C 84:38; *see also* OATH AND COVENANT OF THE PRIESTHOOD). To receive all that the Father has is to be endowed with the power, knowledge, blessings, and loving responsibilities of eternal fatherhood. With this power, however, comes a sacred obligation to act in love as the Heavenly Father does, never in selfishness or lust.

The duty of men is to acquire knowledge *and* love so that everything they do is right and true, patterned after Jesus Christ, for "this is life eternal, that they might know thee the only true God,

and Jesus Christ, whom thou hast sent" (John 17:3). The Prophet Joseph SMITH taught, "Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves . . . namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace" (*TPJS*, pp. 346–47).

By serving according to the principles of the priesthood, each man should learn how to conduct himself like the Savior, who learned from his Father, for "no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile" (D&C 121:41–42). It is a general responsibility of all men in the Church to serve as HOME TEACHERS; in addition, each will usually hold another calling, such as an Aaronic Priesthood quorum adviser, a scoutmaster or eubmaster, a Sunday School or Primary teacher, an athletic director, musician, activities chairman, clerk, bishop, stake president, or General Authority (*see* PRIESTHOOD OFFICES).

As it is God's work and glory "to bring to pass the immortality and eternal life of man" (Moses 1:39), so it is the responsibility of men to work while in mortality to help other people progress toward eternal life. Work in its broadest sense becomes a mark of a true man: A man is responsible for seeing that he and his family have sufficient means to live and to develop their talents. He is expected to labor to make the place where he and they live as comfortable as possible. He is also to work to bring spiritual order to the household through family prayer, father's blessings, and gospel study, teaching his children that life's proper priorities are gospel centered. He is taught to pray for, and bless, his family members. He shows them by example how to treat a wife—and women in general and children—with utmost respect (cf. Eph. 5:25; 6:4; D&C 42:22; 75:28). The Church encourages husbands to make every possible effort to keep their families intact and, should divorce occur, to strive to influence their children for good and to pay appropriate respect to their mothers, both to make the best of a difficult situation in this life and to prepare for adjustments in the next.

LDS men are exhorted by their leaders to become strong yet mild, to be ambitious to serve yet selfless in order to add to another's eternal

growth, and to measure their success by how they nurture others and how they teach and make possible the progress and growth of others rather than use others to feed their own needs. Men, in other words, are expected to become Christlike natural PATRIARCHS, as exemplified by the Father and by the Son, devoid of harshness, domination, or selfishness.

[See also Brotherhood; Fatherhood; Lay Participation and Leadership; Lifestyle; Marriage; Priesthood Quorums; Young Men.]

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VICTOR L. BROWN, JR.

MENTAL HEALTH

Recognizing the need for mental health services, The Church of Jesus Christ of Latter-day Saints, like other religious organizations, supports a network of agencies through LDS SOCIAL SERVICES that provides short-term care as needed and offers referral services when more extensive treatment is required. The Church endorses the work of licensed mental health practitioners provided that the suggestions and treatment offered are consistent with Church moral and lifestyle expectations.

Historically some critics have ascribed various mental afflictions of members to the influence of the Church. Today the assertion is sometimes made that as a result of their religion Latter-day Saints have high rates of divorce, drug abuse, depression, and suicide. This is not surprising, since stereotypes are frequently applied to new and different leaders and their followers. Virtually identical defects have been attributed to Jews, Native Americans, Roman Catholics, the Irish, and other groups (Bunker and Bitton; Bromley and Shupe). Research findings, however, show no evidence of unusual mental or social problems among Latter-day Saints.

National statistics show that the state of Utah, which is 70 percent LDS, has lower rates of mental and addictive disorders than U.S. averages. A National Institute of Mental Health report for 1986 ranked Utah as the second-lowest U.S. state in new inpatient admissions to state mental hospitals

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Comparisons of LDS students at Brigham Young University with students at other schools on standard psychological measures, such as the Minnesota Multiphasic Personality Inventory, show more similarities than differences. On accepted indices of mental health, BYU students rank normal. Studies of divorce rates in Utah show that those counties with the highest proportions of LDS have the lowest divorce rates and are significantly below national averages. Studies of depression among BYU students and returned missionaries reveal average or lower levels.

Studies of depression among women in three Utah urban areas show LDS women to be no more or less depressed than their non-Mormon counterparts. For example, using the Beck Depression Inventory, a study of women in the Salt Lake Valley found no differences between LDS women and others (Spendlove, West, and Stanish). Women who were more active in the LDS Church were found to be less depressed than those who were less active, but causal connections to Church activity were inconclusive. Educational level appeared a better predictor of depression scores than religious affiliation: The more educated were less depressed. Responses to a national questionnaire indicated LDS women to be in the middle range on depression when compared with other groups. LDS men had the lowest depression scores of any group (Bergin and Cornwall).

Overall, on average, Latter-day Saints as a group are psychologically normal. They do not manifest unusual rates or kinds of mental disorders, and they do not differ much from national normative samples. In some studies they show less illness, but results may be questioned because of the nature of the population sampled. Statistics for

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For mainstream, middle class people, denominational affiliation is less relevant to variations in mental health than are such factors as family background, educational level, economic class, marital status, and intrinsic versus extrinsic religious orientation. General findings obscure considerable individual variation because there are diverse ways of being religious. "Intrinsically" religious persons, who hold to personal convictions and do not depend on religion as a crutch, manifest better mental health than the "extrinsically" religious, those who focus on the external trappings of a religious or "righteous" social image. Such variation occurs among Latter-day Saints, as it does among other groups. Thus, the relation between religiosity and pathology is complex. How specific denominations enhance or undermine mental functioning is currently a matter of speculation and controversy.

The LDS culture and lifestyle manifest an interesting combination of possible positive and negative influences for mental functioning. These may cancel each other and create a normal average profile. Some possible negatives include tendencies toward perfectionism and the self-negation that inevitably accompany failure to match unreasonably high expectations. Negative emotions are not readily expressed, and thus conflicts are often difficult to resolve. LDS subcultures are very "group-oriented." Numerous organizations and activities define and reinforce the lifestyle. People "out of step" are easily recognized, and conformity is valued. Individuality and personal self-expression may be inhibited to a degree, while obedience to authority is encouraged.

In theory, these negatives may be balanced by the warmth and social support provided by a cohesive and caring social network, marked by high emphasis on family commitment and active participation in a diverse system of social, religious, athletic, and cultural activities. While members may despair over having "too much to do," they can always find sympathetic peers. Hope is engendered by a positive philosophy of human nature and the eternal potential of human beings.

LDS philosophy is growth-oriented, so there is constant encouragement toward self-improvement. Problems occur when there is not enough

tolerance for human imperfection in the process. When virtues like self-sacrifice, self-control, and hard work are overdone, they can take a toll, but when balanced with honest self-reflection and mutual support, they can be a stimulus for growth.

In establishing itself as an institutional partner in human civilization, the Church has manifested some growth pains. Insecurities that have accompanied being part of a new group are slowly giving way to the securities associated with having arrived as an established entity in the joint enterprise of cultural evolution. As this process has continued, these stresses have given way to a balanced subculture comparable to other mainstream groups.

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See: Justice and Mercy

MERCY KILLING

See: Death and Dying; Murder; Prolonging Life

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MARSHALL T. BURTON

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Mosiah 13:33–35) and prophesies details of his life and mission. For example, the Messiah would appear in a body (1 Ne. 15:13), his name would be Jesus Christ (2 Ne. 25:19; Mosiah 3:8), and he would be baptized as an example of obedience (2 Ne. 31:4–9). Moreover, signs would attend his birth, death, and resurrection (2 Ne. 26:3; Hel. 14:2–8, 20–28). In this connection, he would be slain and rise from the dead, bringing to pass the resurrection (1 Ne. 10:11; 2 Ne. 2:8). At the last day, he is to appear in power and glory (2 Ne. 6:14), to reign as king and lawgiver (D&C 45:59; 1 Tim. 6:14–15).

[See also Jesus Christ, Names and Titles of.]

DAVID B. CALBRAITH

MESSIANIC CONCEPT AND HOPE

It is LDS doctrine that a knowledge of the role of Jesus Christ as the Messiah has been on the earth from the beginning. God taught Adam and Eve about the Messiah who would redeem mankind. Called “Only Begotten” and “Son of Man,” even his name Jesus Christ was revealed (Moses 5:7–11; 6:52–57). These are, of course, the anglicized words meaning “Savior Anointed.” God also taught ENOCH that the “Messiah, the King of Zion” would die on a cross (Moses 7:53–55).

From other sources it is evident that Hebrew people clearly believed in a redeemer, though characterizations varied. The Bible refers to him through imagery such as “the shepherd, the stone of Israel” (Gen. 49:24), the “tried stone” or “sure foundation” (Isa. 28:16), the “stem of Jesse” and “Branch” (Isa. 11:1; Jer. 33:15–16). He is also called Redeemer, Holy One of Israel, Savior, Lord of Hosts, the First and Last (Isa. 43:1–15; 44:6), and even a servant (Isa. 42:1; 49:3; 50:10; 52:13).

Because biblical prophecy uses the imagery of royalty, some believed that at his first coming the Messiah would save them from political bondage. Jacob foresaw that Shiloh would come, to whom people would gather (Gen. 49:10). Moses prophesied, “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel” (Num. 24:17). ISAIAH envisioned a child born, “and the government shall be upon his shoulder. . . . Of the increase of . . . peace there shall be no end, upon the throne of David, and upon his kingdom” (Isa. 9:6–7). Micah recorded that from Bethlehem “shall he come forth . . . to be ruler in Israel” (Micah 5:2).

JEREMIAH saw that “a King shall reign . . . and shall execute judgment and justice” (Jer. 23:5). However, such royal prophecies of a king and ruler would find fulfillment in the Messiah’s eternal, rather than his mortal, role.

The prophets planted seeds of belief in a Messiah, seeds that would flower during later periods. The DEAD SEA SCROLLS reveal a hope in two Messiahs who would lead a religious revival. Judas Maccabeus’ example (d. 160 B.C.), overthrowing the Greeks and reestablishing Jewish independence, spawned hope during the early Roman period (63 B.C.–A.D. 70) that a Messiah would deliver the Jewish nation. Although royalty and battle imagery in the Bible was interpreted to mean political deliverance, those images referred to spiritual salvation. Said Jesus, “My kingdom is not of this world” (John 18:36).

The title Messiah (Hebrew *mashiah*; Greek *christos*) means “anointed one.” Among ancient Israelites, persons set apart for God’s work were anointed with oil, including prophets, priests, and kings. Jesus, citing a messianic PROPHECY from Isaiah (61:1), told hearers in Nazareth, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel, . . . to heal the brokenhearted, to preach deliverance to the captives” (Luke 4:18).

Isaiah described the “servant” as one who would be smitten (Isa. 50:6), even “wounded for our transgressions, . . . bruised for our iniquities,” and yet “make intercession for the transgressors” (53:3–5, 12). Zechariah added that he would be wounded in the house of his friends (Zech. 12:10; 13:6–7). New Testament authors also understood that Jesus was to suffer before entering his glory (e.g., Luke 24:26; Acts 3:18).

Throughout his ministry Jesus clearly understood his messiahship (cf. 3 Ne. 15:20–23). For instance, when the Samaritan woman acknowledged, “I know that Messiah cometh,” Jesus responded, “I that speak unto thee am he” (John 4:25–26). Peter declared, “Thou art the Christ [Messiah]” (Matt. 16:16); and Andrew, Peter’s brother, announced, “We have found the Messiah” (John 1:41). Even devils are reported to have said, “Thou art Christ the Son of God” (e.g., Luke 4:41).

The biblical portrayal of a mortal Messiah revealed rather than ruling, rejected rather than reigning, is amplified in the Book of Mormon. As its modern subtitle indicates, the Book of Mormon

is another testament of Jesus Christ, or Jesus the Messiah. Book of Mormon writers taught that all prophets spoke concerning the Messiah (Jacob 7:11; Mosiah 13:33). In approximately 600 B.C., LEHI taught that “redemption cometh in and through the Holy Messiah. . . . Behold he offereth himself a sacrifice for sin . . . that he may bring to pass the resurrection of the dead” (2 Ne. 2:6–10).

NEPHI₁ wrote that since all are in a fallen state, they must rely on the Messiah, the Redeemer. He learned that the Son of God was willing to come as the Messiah, preach the gospel, serve as an example of righteous living, and be slain for the sins of all (1 Ne. 10:4–6, 11; 11:26–33; 19:9; 2 Ne. 25:11–19; 31:9–16).

King BENJAMIN described how Jesus Christ would come from heaven to dwell in a mortal body, “working mighty miracles, such as healing the sick . . . [and casting] out devils,” suffering temptation and fatigue. Even blood would come “from every pore, so great shall be his anguish for the wickedness and the abominations of his people.” Saying that he was only a man and that “he hath a devil, [they] shall scourge him, and shall crucify him” (Mosiah 3:5–10).

ALMA₂ said of the Messiah’s ministry, “He shall go forth, suffering pains and afflictions and temptations of every kind. . . . And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities . . . that he may know according to the flesh how to succor his people according to their infirmities” (Alma 7:11–12).

More than five centuries before Christ’s birth, JACOB wrote, “For this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us” (Jacob 4:4).

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MESSIANIC PROPHECIES IN THE OLD TESTAMENT

See: Jesus Christ: Prophecies About Jesus Christ

METAPHYSICS

Metaphysics is the branch of PHILOSOPHY concerned with the ultimate nature of reality, including those aspects of it, if any, that are unavailable to empirical inquiry. The historical development of metaphysics in Western philosophical thought has been carried out largely by those philosophers and theologians who have aspired more to develop a unified system of ideas than to dwell upon diverse arrays of facts. Especially important to the theologians was the task of bringing abstract philosophical concepts into harmony with the concrete teachings of SCRIPTURE. Their systems differed, but their common goal was to combine philosophy and scripture into a single coherent account of the ultimate nature of things.

TENTATIVENESS. LDS metaphysics stands apart, because the Church has not developed a traditional metaphysical THEOLOGY and does not aspire to one. It has not been much influenced by philosophical thinking. LDS faith springs from two sources, scripture and ongoing RELIGIOUS EXPERIENCE. The absence of any systematic metaphysics of the Church follows from the belief that scripture, as the record of divine REVELATION, may be supplemented by new revelation at any time. A metaphysical system, to be true, must be all-inclusive. But faith in continuing revelation precludes the certainty that such a system exists. Thus, LDS metaphysics remains incomplete, tentative, and unsystematic, subject to revision in the light of things yet to be revealed by God. This tentativeness about metaphysical ideas has saved the Church from the crises that can arise when a religion’s beliefs are tied to philosophical ideas which are later abandoned or discredited. The Church’s lack of a systematic metaphysical theology has prompted some students of its DOCTRINES who are used to such theology to assert that it has no theology at all, but it would be more accurate to say that its metaphysics and theology are not systematically formulated.

MATTER AND SPIRIT. In the absence of a metaphysical system, the LDS faith still displays some characteristic metaphysical ideas. Latter-day Saints regard MATTER as a fundamental principle of reality and as the primary basis for distinguishing particular beings. The import of this view reveals itself most strikingly in the doctrine concerning the material embodiment of God: “The Father

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The reality of matter implies the reality of space and time. Scripture speaks of the place where God dwells and of "the reckoning of the Lord's time" (Abr. 3:9). So God himself exists within a spatial and temporal environment. In accepting space, time, and matter as constitutive of reality, Latter-day Saints take the everyday world of human experience as a fairly reliable guide to the nature of things. But this acceptance is no dogma, and their belief remains open to the possibility that these three ideas, as presently understood, may be auxiliaries to more fundamental ideas not yet known.

PLURALISM. LDS thought clearly emphasizes the importance of the fundamental plurality of the world, with its continuing novelties, changes, conflicts, and agreements: "For it must needs be, that there is an opposition in all things" (2 Ne. 2:11). The world is not static but dynamic, not completed but still unfolding. This unfinished and future-oriented aspect of things provides the basis for growth and improvement. A monistic world or universe in which all differences are finally absorbed in a higher UNITY is viewed as impossible. The LDS Church has been less inclined than some other religions to regard the world of common experience as an inferior order of that which must be distinguished from a higher and altogether different realm. Heaven itself is regarded as offering the hope of endless progression rather than the ease of final satisfaction.

NATURAL AND SUPERNATURAL. Latter-day Saints see a continuity between the traditional categories of natural and supernatural. They do not deny the distinction, but view it as one of degree, not of kind. God's creative act, for example, is not, as traditionally conceived, a CREATION *ex nihilo*, but an act of organizing material that already exists (Abr. 3:24). And creation is not a single, unique event, but an ongoing process that continues through the course of time: "And as one earth shall pass away . . . so shall another come" (Moses 1:38).

God acts upon matter within the context of space and time. In comparison with human attributes, God's attributes are supreme and perfect. But the difference between God and mankind remains one of degree. God seeks to provide the guidance and the necessary help for human beings to overcome the differences and become like him. The injunction to be perfect "even as your Father which is in heaven is perfect" (Matt. 5:48) is taken to mean that mankind may indeed become like God by faithfully following his COMMANDMENTS. The principles or laws of goodness that underlie these commandments have their own abiding reality. God exemplifies them but does not arbitrarily create them.

FREEDOM AND PERFECTIBILITY. Nothing is more central to LDS metaphysics than the principle of FREEDOM. The weaknesses of humanity that lead to error and sin are acknowledged. But the claim that human nature is totally depraved is denied. The LDS Church affirms that ideally "men are instructed sufficiently that they know good from evil" and that "men are free according to the flesh, . . . free to choose liberty and eternal life . . . or to choose captivity and death" (2 Ne. 2:5, 27). Human experience has as its final goal the development of virtue and holiness in a world that is not totally the product of God's will. Reality itself poses the challenge to overcome obstacles and achieve greater good. Everyone's life is a response to this challenge.

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Colonia Juárez, Mexico, c. 1900.

ernment anxious for colonization in the sparsely settled areas of northern Chihuahua and Sonora. LDS colonization in Mexico did not begin, however, until after the first severe persecution precipitated by the passage of the 1882 Edmunds Act (*see* ANTIPOLYGAMY LEGISLATION). In 1885, hundreds of families, many of which practiced POLYGAMY, crossed the border into Mexico. In the next several years, seven colonies were founded on the Casas Grandes River and its tributaries in northwestern Chihuahua: Colonia Díaz, Colonia Dublan, Colonia Juárez, and the mountain colonies Cave Valley, Pacheco, Gareía, and Chui-chupa. In addition, Latter-day Saints established Colonia Oaxaca and Colonia Morelos on the Bavispe River in northern Sonora.

Hardship marked the early years as land-title problems, hunger, drought, hostile Apache Indians, and such diseases as smallpox and diphtheria challenged the Saints' determination to make the desert valleys their home. With capable leadership they persevered. In addition to local leaders, at one time or another six of the Twelve Apostles of the Church resided in the Mexican colonies.

Most of the settlers had already helped establish colonies in the western United States. With this experience, they imported to Mexico the best

varieties of fruit trees for their orchards and selected breeds of cattle and horses. Within ten years, the colony lands were covered with canals, dams, man-made lakes, and irrigated crops. Thriving villages had wide streets lined with maple trees and lilacs and red-brick homes reminiscent of villages where many of the settlers had had their roots. There were stores, mills, and factories. Each community built schools to ensure the acquisition of cultural, literary, and technical skills. Through hard work, the colonists achieved a high degree of self-sufficiency.

On December 8, 1895, the first STAKE in Mexico was formed, with Colonia Juárez as its center and Anthony W. Ivins as stake president. In 1912, during the Mexican Revolution, local Church leaders led a general exodus and abandoned the colonies as the members sought refuge in the United States. Before the revolution, more than 4,000 Latter-day Saints lived in the colonies. Nearly one-fourth later returned and became part of Mexico's revolutionary history, enduring the raids of Pascual Orozco's "Red Flaggers" and American General John J. ("Black Jack") Pershing's search for Pancho Villa.

In 1990, there were again approximately 4,000 Latter-day Saints in the area, about 500 of



Juárez Academy (built 1888).

them descendants of the original pioneers, and the area was still a major supplier of fresh fruits to other parts of Mexico. The Church schools in Mexico are bilingual, with the Juárez Academy a regional center of culture and learning (see ACADEMIES). A striking number of Church leaders have roots in the Mexican colonies. The area also produces a high number of Spanish-speaking missionaries and mission presidents, whose work has extended beyond Latin America to Spain and the Spanish-speaking population worldwide.

While visiting Colonia Juárez on November 11, 1989, Carlos Salinas de Gortari, the president of Mexico, commended the LDS colonists in Mexico in these words:

We appreciate your dedication, honesty, sobriety, and respect for law. You have contributed to the elevation of the regions where you live together, work and labor intensely, and with this you also elevate the level of our nation. You have incorporated new technology, more efficient productive processes, and have shared your knowledge and experience with the rest of your fellow citizens, adding generosity to the characteristics that distinguish you. We know that you are a good people who do

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SHIRLEY TAYLOR ROBINSON

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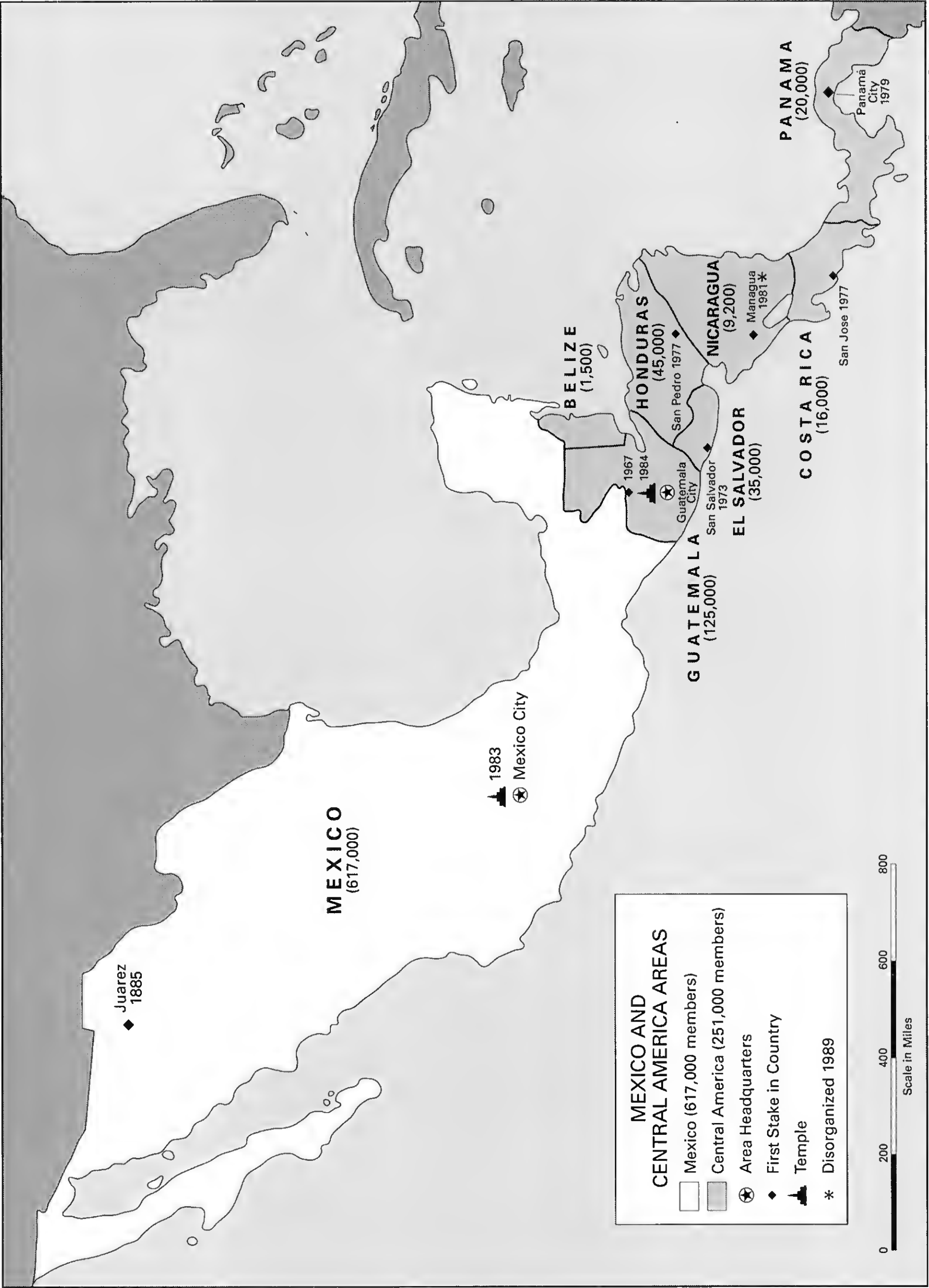
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mon peoples, and to show them the sacred record of their ancestors. President Brigham YOUNG also looked at Mexico as a possible place of refuge for the Saints in the event of further persecution from the United States government. The Church established colonies in northern Mexico in 1885. Though Church growth in Mexico, and later in Central America, was sporadic and beset with political difficulties, the deep roots of nearly a century began to produce abundantly in the 1970s, so that by the end of 1990 the Church had twenty-seven missions and hundreds of stakes and wards serving approximately a million members in these areas. There are also temples in both Mexico City and Guatemala City.

FIRST MISSIONARIES. The first LDS missionaries sent to Mexico in 1875 included Daniel W. Jones, his son Wiley, Anthony W. Ivins, James Z. Stewart, and Helaman Pratt. This group was also to scout out good colonizing areas in the southwestern United States and northern Mexico. Though they recorded no baptisms, the missionaries found many possible sites for the Saints to settle, the most promising being in Chihuahua, Mexico.

From Chihuahua the group also mailed a booklet, *Trozos Selectos del Libro de Mormon* (selections of the Book of Mormon), to well-known citizens and government officials. The selections had been translated by Melitón González Trejo and Daniel W. Jones. Meanwhile, a second group of missionaries, called in September 1876, left for Mexico directly following the October general conference. This group was composed of two of the original missionaries, Stewart and Pratt, and four new ones—Stewart's brother Isaac, George Terry, Louis Garff, and Melitón G. Trejo. They separated in Tucson, Arizona, with Pratt and Trejo going south to Hermosillo, Sonora, Mexico, where the first five baptisms in Mexico occurred in 1877. The other four missionaries were not so fortunate as they were driven from the country by the warring Yaqui Indians.

Two of the booklets mailed by the first expedition fell into the hands of two influential citizens who wrote for more information: Ignacio Manuel Altamirano and Dr. Plotino Rhodakanaty (also spelled Rhodacanaty). Dr. Rhodakanaty studied the materials with several of his friends, and when



J. Reuben Clark, Jr., U.S. ambassador to Mexico, with Abel Paez and Isaias Juarez in Mexico (c. 1931–1932).

Elder Moses Thatcher, of the Quorum of the Twelve Apostles, and other missionaries arrived in Mexico City in November 1879, they soon baptized him and his study group. Within a week Thatcher organized the Mexico City branch and appointed Rhodakanaty as branch president, with Silviano Arteaga and Jose Ybarola serving as his counselors.

Thatcher dedicated Mexico for missionary work on January 25, 1880, but because many of the original members left the Church, he rededicated the land and mission on April 6, 1881, from the rim of the volcano Popocatepetl—which has great historical significance to Mexico's Indian people. He formed a second branch that August in Ozumba, a small town nestled at the base of Popocatepetl.

COLONISTS. By 1885, the U.S. persecution of the Church for polygamy resulted in many Church leaders in the United States going into foreign



Abel Paez speaking in Mexico in 1946. President George Albert Smith presided at this conference, which rectified issues regarding the leadership of Mexican branches and missions.

countries to find homes for their multiple families, and some of them founded Colonia Juárez in the state of Chihuahua, Mexico. Later colonies were founded at Díaz, Dublán, and also in Pacheco, Oaxaca, Morelos, and San José, Sonora (see MEXICO, PIONEER SETTLEMENTS IN).

The American colonists suffered greatly from the political instability in Mexico. Sonora permanently exiled all foreign settlers, and the Chihuahua Saints were evacuated for a time, with the loss of food, possessions, and sometimes lives. However, many of the Saints returned and rebuilt their colonies and had no further trouble.

MISSION CLOSURES (1889–1946). The Mexican Mission was closed in 1889 and the missionaries recalled because of the worsening persecution in the polygamy crisis, but it was reopened in 1901 by Elder John Henry Smith, an apostle, and Presidents Anthony W. Ivins and Henry Eyring from the Juárez Stake. Missionary work continued with lengthy interruptions due to the Mexican Revolution and counterrevolutions (1910–1928).

Elder Rey L. Pratt, of the Seventy, presided over the Mexican Mission from 1907 until his death in 1931, but did not live in Mexico much of that time because the missionaries were often banned. When all foreign missionaries were exiled from 1913 until 1921, President Pratt placed Presidents Isaias Juárez, Abel Paez, and Bernabe Parra, the district presidency, in charge of the Church in

Mexico, and the work of the mission continued under local leadership. Local priesthood brethren also led the Church from 1926 to 1946, when the Mexican government prohibited foreigners from doing religious work in Mexico. Church membership continued to grow.

1946 TO PRESENT. With its rapid growth in Mexico, and noting the need for education among its members there, the Church established thirty-seven schools in Mexico between 1960 and 1974, most of them elementary schools. The largest, most widely known LDS school in Mexico is its preparatory school, Centro Escolar Benemerito de las Américas, established in 1964.

The Mexican Mission was divided into four missions between 1952 and 1960. In December 1961, Mexico City established its first stake with Harold Brown, an Anglo who was reared in the Mormon colonies, as president. The second stake was organized in 1967 with Agricol Lozano, a native Mexican, as president. On November 9, 1975, Elder Howard W. Hunter, of the Quorum of the Twelve Apostles, organized eleven new stakes in the Mexico City area, among them the Mexico City Zarahemla Stake for the students of Benemerito. From 1976 to 1978 nearly 150 full-time missionaries were called from the membership of this stake. By 1983 Mexico had eight missions, seventy-six stakes, and several hundred thousand members (second only to the United States in membership), and the majority of the missionaries in the country were local Mexicans. Hundreds of the members had been blessed to attend Church schools.

MEXICO CITY TEMPLE. On March 21, 1977, President Spencer W. KIMBALL announced that the Church would build a temple in Mexico City. The Mexico Temple was dedicated on December 2, 1983, by President Gordon B. Hinckley, a counselor in the First Presidency. Its design was a modern adaptation of ancient Mayan architecture, showing respect for the culture and history of Mexico. Harold and Leanore Jespersen Brown were its first president and matron.

CENTRAL AMERICA

The expansion of the Church into Central America is more recent than that of Mexico. The first missionary effort beyond Mexico came in 1941, when John (Juan) O'Donnal, who had grown up in the LDS Mexican colonies, was assigned to Guatemala City by the U.S. Department of Agriculture. He



Mexico City Temple, dedicated 1983. Its exterior is made of white cast stone with ornate adaptations of ancient Mayan designs. Photographer: Eldon Linschoten.

taught the gospel informally in Guatemala for several years and petitioned the Church to send missionaries to what he considered a humble people ready to hear the gospel. In 1947 four missionaries were sent to Guatemala and Costa Rica, as part of the Mexican Mission. On September 7, 1947, the first sacrament meeting was held in Guatemala. Central America was dedicated for preaching the gospel and the Central America Mission was organized on November 16, 1952, by Elder Spencer W. Kimball, then of the Quorum of the Twelve. On August 1, 1965, the Guatemala-El Salvador Mission was divided from the Central American Mission. By 1990 missions had been organized in five Central American countries: Guatemala, Honduras, Panama, El Salvador, and Costa Rica. Guatemala had three missions, and El Salvador opened its second mission in July 1990. In December 1990 the Church had forty-three stakes in Central America.

THE GUATEMALA TEMPLE. While the Mexico City Temple was being built, plans were already being made to build a temple in Guatemala City. Construction of this temple was completed in three years, and it was dedicated in December 1984, one year after the dedication of the Mexico

City Temple. The construction of the temples enables thousands of Mexican and Central American Latter-day Saints to participate regularly in temple ordinances in their own language and without undertaking the long trip to the Arizona Temple in Mesa as they had done before.

In the April 1989 general conference of the Church, the first General Authorities from Mexico



Primary children in Guatemala (c. 1985). Thirty percent of the one million members to join the Church in 1987–1989 came from Mexico and Central America, and another thirty percent from South America.

and Central America were called to the quorums of Seventy: Horacio Tenorio from Mexico and Carlos H. Amado from Guatemala. On April 6, 1991, Jorge A. Rojas of Mexico was also called to the Seventy.

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BOANERGES RUBALCAVA

MICHAEL THE ARCHANGEL

See: Adam: LDS Sources; Angels: Archangels

MIDDLE EAST, THE CHURCH IN THE

Political turmoil in the Ottoman empire, two world wars, and restrictions imposed by local governments have challenged the efforts of The Church of Jesus Christ of Latter-day Saints to establish an official presence in the Middle East. Despite these difficulties, the Church has small congregations in several Middle Eastern countries, mostly because of the influx of expatriate (mainly American) Church members working there. Before 1950, Church activities were limited to the Levant (Turkey, Palestine, Lebanon, and Syria), but since then some have also occurred, temporarily at least, in Iran, Egypt, Jordan, Israel, the West Bank, Lebanon, and the Arab countries of the Gulf.

The history of LDS Church activity in the Middle East dates from 1841, when Orson Hyde, an apostle, prayed on the Mount of Olives near Jerusalem for the ingathering of Abraham's children (especially the Jews) to Palestine, for the building up of Jerusalem, and for the rearing of a

temple. LDS missionary work in the Middle East began in 1884, when Jacob Spori opened the Turkish Mission in Constantinople. Branches of the Church, consisting mostly of Armenian and European converts, were eventually established in Aintab, Aleppo, and Haifa, but the mission closed in 1896. It reopened in 1897, but closed again in 1909 because of the increasing political turmoil in the Ottoman empire.

After World War I, the mission was reopened in Aleppo and renamed the Armenian Mission. In 1928 it was headquartered in Haifa, but was closed that December with the sudden death of Joseph Booth, the mission president. It reopened in 1933 as the Palestine-Syrian Mission, but was closed again in 1939 because of World War II. In 1947 the mission was reopened with Badwagan Piranian as president; it was renamed the Near East Mission in 1950 but closed again later that year. From 1950 to 1969, Church activity in the Middle East consisted mostly of small groups scattered in various countries and of a few missionaries from the Swiss Mission assigned to work in Lebanon. In September 1969 a Church group was organized in Jerusalem to accommodate Brigham Young University (BYU) faculty and students involved in a Near Eastern Studies program. Other events there included the organization of the Israel District (1977), the dedication of the Orson Hyde Memorial Garden on the Mount of Olives (1979), and the dedication of the BYU Jerusalem Center for Near Eastern Studies on Mount Scopus (1989).

The Church has established a few congregations in other Middle Eastern countries since 1950 as economic expansion, related mostly to the oil industry, has brought an influx of Western workers to the area. A branch of the Church has been operating in Cairo, Egypt, since 1974. The Iran Tehran Mission was organized in July 1975, the first formal mission in the Middle East since 1950, but it was closed in December 1978 with the worsening political situation between Iran and the United States. In 1989, Jordan became the first Arab country to grant formal recognition to the Church, allowing it to establish the Center for Cultural and Educational Affairs in Amman. The governments in these countries have allowed the Church, along with other non-Muslim groups, to hold services and other activities as long as they are unobtrusive and their members respect Islamic laws and traditions, including the restriction against proselytizing among the Muslim populace.

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ISSUES AND CHALLENGES. The manner in which the Church has handled a number of sensitive issues in the Middle East illustrates its capacity to adapt to local needs and customs. Between 1841 and 1950, the most vexing problem for the missionaries was how to deal with the poverty and poor health of the members. The Church attempted to alleviate the suffering of members by teaching them new skills, organizing cooperatives to market goods in Salt Lake City, soliciting clothing and food donations from members in Utah, and arranging for relocation to Europe, Mexico, and the United States. Since 1950 the Church has adjusted to issues of a cultural and political nature. One example is the First Presidency's decision to allow members to hold Sabbath services, customarily reserved for Sunday, on the day of worship designated by local religious tradition: Friday in Muslim countries and Saturday in Israel. The Church has refrained from taking an official stand on the Arab-Israeli question; rather, the position of Church leaders is best revealed by the manner in which they have quietly sought to cultivate good relations and a reputation for impartiality with both Israelis and Palestinians. The following statement by Elder Howard W. Hunter, an apostle, is characteristic of this attitude: "Both the Jews and the Arabs are children of our Father. They are both children of promise, and as a church we do not take sides. We have love for and an interest in each" (pp. 35-36).

The greatest obstacle to Church growth today is the prohibition against proselytizing that prevails in every country in the Middle East. Despite its reputation for vigorous missionary activity in other areas of the world, the Church has observed religious restrictions in the Middle East by making nonproselytizing commitments to government leaders and by issuing strict instructions for members to honor these commitments.

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JAMES A. TORONTO

MILITARY AND THE CHURCH

Although the Church is opposed to war and recognizes that going to war is a very poor alternative in resolving conflicts, tens of thousands of Latter-day Saints have served their countries' armed forces, sometimes even fighting in opposing forces, especially in World War II. The Church considers being loyal citizens to be a duty of its members, irrespective of nationality. Responding to a call for military service is one appropriate manner of fulfilling this duty of citizenship. Latter-day Saints who choose military careers have no restrictions on either their fellowship or their callings in the Church. While any member is free to object to military service because of conscience, Church membership in and of itself is not a justification, and Church leaders have discouraged conscientious objection in every conflict of the twentieth century.

The moral question for Church members is much more one of the spirit than of the uniform. It echoes John the Baptist's counsel to soldiers to avoid violence and extortion, and to be content with their wages (Luke 3:14). The Book of Mormon repeatedly counsels soldiers to abhor the shedding of blood (Alma 44:1-7; 48:14-16, 23; Morm. 4:11-12). However, it also contains principles as to when war may be justified. Concerning the action of the Nephites when they were attacked by the Lamanites, the record states:

Nevertheless, the Nephites were inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion [Alma 43:45-47].

One of the Church's first significant involvements with a national military was the organization and the march of the MORMON BATTALION. In

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Elder Harold B. Lee (front row, standing) and President Hilton A. Robertson of the Japanese Mission, with LDS servicemen at the Chapel in the 8069th AU Compound, Korea, 1954. On this trip, Elder Lee investigated the possibility of opening Korea as a separate mission. Photographer: Jerry Maxwell.

1846, as the Latter-day Saints were beginning their westward migration, they responded to the U.S. Army's request for five hundred volunteers to serve in the conflict with Mexico. The battalion marched from Fort Leavenworth, Kansas, through New Mexico and Arizona into Mexico, and then on to California, without combat. Most of its men then journeyed to join their families in Utah. The relative isolation in Utah provided for very little involvement in the Civil War. The Spanish-American War saw two artillery units mobilized from Utah, with the first LDS chaplain and the first LDS servicemen's worship group organized. Involvement in World War I was similarly based in the activity of Utah soldiers but was far more extensive than in any previous military engagement.

In the period before World War II, President J. Reuben Clark, Jr., counselor in the FIRST PRESIDENCY, vigorously advocated U.S. neutrality, and opposed the maintenance of a standing army with equal vigor when hostilities ceased. However, he was the Church spokesman when it

made official declarations encouraging LDS men to respond to their governments' call for military service, despite the fact that these decisions were contrary to his personal viewpoint. In October 1940, he said, "We shall confidently expect that no young man member of the Church will seek to evade his full responsibility" (*CR* [Oct. 1940]:16). A 1942 First Presidency statement counseled Church members worldwide to be ready to respond to their government's call to military duty and exonerated the members' acts of war: "God . . . will not hold the innocent instrumentalities of the war, our brethren in arms, responsible for the conflict" (*MFP* 6:159). This statement has been reiterated during each subsequent period of military action.

The Church has always made significant efforts to help its members in the armed forces live by the same moral standards they would uphold at home. The General Servicemen's Committee was organized in 1941 with Elder Harold B. Lee as chairman. Members of the committee had geo-

graphical responsibilities, visited military installations, and appointed more than three thousand servicemen as group leaders and assistants. These priesthood leaders facilitated fellowship and organized opportunities for military people who could not meet with ordinary wards and branches to partake of the sacrament of the Lord's Supper. The principle of servicemen's group leadership as a special ease of Church organization continues in force. LDS chaplains coordinate their activities with stakes and missions and are authorized to organize groups and call group leaders any time small numbers of LDS service people are put in circumstances that might restrict their access to worship.

The activities of the General Servicemen's Committee (in 1969 it became the Military Relations Committee) ebbed and flowed with the intensity of military conflict. This committee began providing publications specifically for service personnel during World War II. It distributed pocket-sized copies of the Book of Mormon, a hymnal, and a doctrinal compendium, *Principles of the Gospel*, and prepared brochures on military life, sexual morality, missionary opportunities, and the Word of Wisdom. These resources formed the basis of a preservice orientation program instituted during the Vietnam era by the Military Relations Committee. Every stake was provided literature, audiovisual resources, and a curricular outline to help people entering the military prepare for that challenge.

The missionary opportunities in the stresses of military life have proven to be significant, both on a personal and on a national basis. Many military people join the Church, and missionary success in countries such as Japan and Korea has gained momentum from the work of servicemen and women. The membership of the Church commonly prays for service people as a group, much as it does for the missionaries.

Servicemen's conferences are held frequently in Europe and the Far East. An English-speaking servicemen's stake was organized in Europe in 1968, providing members living there the full program of the Church in their native tongue.

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ROBERT C. OAKS

MILLENARIANISM

While the word "millennium" simply means a thousand years, *the Millennium* is usually understood as a thousand-year period during which Christ will reign on earth. Latter-day Saints from the beginning anticipated the return of Christ and worked to prepare the world for his coming. The Bible mentions the thousand-year period only in Revelation 20:2-7, though many interpreters believe that various Old Testament prophecies, such as Isaiah's vision of the lamb and lion lying down together (Isa. 11), describe that time. "Millenarianism" refers to belief in and the study of the Millennium—how near it is and what life then will be like.

Not surprisingly, Christians have differed on these matters throughout history. Those who take a literal approach to prophecy anticipate a millennial world fundamentally distinct from the present age, an actual return to the paradisaical conditions that prevailed in the GARDEN OF EDEN. For others, the millennial prophecies are mere metaphors for the better times ahead as the world is gradually Christianized. In nineteenth-century America, the latter interpretation was dominant. Most people believed that religious revivals and foreign missions, not the personal return of Jesus Christ, would be the means of ushering in the Millennium. They defined the Millennium in terms of the spiritual rather than the spiritual and physical transformation of the earth.

The Latter-day Saints rejected this figurative vision of the future. They believed that only the miraculous, divine intervention of Christ could fully destroy wickedness and re-create the New Eden. Mormons then and now literally expect the earth to be "renewed and receive its paradisaical glory" (A of F 10). The extraordinary biological, geological, and social changes that will make the earth a paradise include the abolishment of infant mortality, the herbivorization of carnivores; the unification of continental landmasses; and the cessation of all enmity, strife, and warfare.

As the revelations unfolded during the early years of the Church, it was learned that Christ and those raised in the first resurrection at the beginning of the Millennium "will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it" (TPJS, p. 268). The Saints also came to realize that the destruction of the wicked accompanying Christ's second com-

graphical responsibilities, visited military installations, and appointed more than three thousand servicemen as group leaders and assistants. These priesthood leaders facilitated fellowship and organized opportunities for military people who could not meet with ordinary wards and branches to partake of the sacrament of the Lord's Supper. The principle of servicemen's group leadership as a special ease of Church organization continues in force. LDS chaplains coordinate their activities with stakes and missions and are authorized to organize groups and call group leaders any time small numbers of LDS service people are put in circumstances that might restrict their access to worship.

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ing will not remove all unbelievers from the earth. Thus, missionary work will be a major millennial activity. Once the role of temples in the redemption of living and dead became clear, temple work was added to the list of anticipated millennial pursuits.

Since the first century, some Christians have felt that the second coming of Christ was near. Given the numerous revelations to Joseph SMITH and the other dramatic developments of early Church history, many early Latter-day Saints also expected the promised day in their lifetimes. That feeling has been strong at other periods during the subsequent history of the Church, though not as sustained or pervasive as in its earliest years. While affirming the significance of the Millennium, modern Church leaders regularly make calming and qualifying statements as a counterpoint to undue anxiety about its proximity.

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GRANT UNDERWOOD

MILLENNIAL STAR

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the natural fears and enmities within the animal kingdom will cease, that “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid” (Isa. 11:6–9; cf. D&C 101:26). EZEKIEL prophesied that the EARTH, which lost its pristine character as a result of the FALL OF ADAM (cf. Gen. 3:17–19), will return to its paradisaical state once again (Ezek. 36:35; cf. A of F 10). For the duration of the Millennium, Satan will be bound (Rev. 20:1–3). In place of the diabolical regime of the “prince of this world” (John 12:31; 14:30; D&C 1:35), the Lord Jesus Christ will dwell personally among the inhabitants of earth, ruling over the KINGDOM OF GOD with the aid of righteous mortals and resurrected Saints from all ages (Isa. 35:2; Dan. 7:14, 27).

Christ taught his disciples to pray to the Father for the kingdom to come when his will would be done on earth as it is in heaven (Matt. 6:10). Jesus declared to them that he would be sent again by the Father at the end of the world for a day of JUDGMENT and an era of paradisiacal glory (cf. Matt. 25:31–46; John 5:22–29; Acts 1:3–8). Some early Christians appear to have anticipated the SECOND COMING OF JESUS CHRIST and the onset of the Millennium as imminent, despite the Savior’s caution that none but the Father knew the time of his coming, and despite both angelic and apostolic pronouncements concerning events that must precede the Millennium (cf. Matt. 24; Acts 3:19–21; 2 Thes. 2:1–4). Numerous church leaders in the Post-Apostolic (Patristic) period, such as Justin Martyr of Rome, Papias of Hierapolis, Irenaeus of Lyons, and Lactantius, accepted the notion of a literal millennium following the resurrection of the dead, when a visible and glorious kingdom of Christ would exist on earth. By the late third and fourth centuries, however, church fathers such as Origen (d. c. A.D. 254) and Augustine (d. A.D. 429) had transformed the notion of a literal millennium into an allegorical or figurative one: The millennial reign of peace for them took place in the hearts of individual men and women and began with the outpouring of the Holy Spirit on the day of Pentecost (cf. Acts 2:16–20). From that time until the sixteenth-century PROTESTANT REFORMATION, belief in a literal millennium was regarded as unorthodox by the institutional church. The RESTORATION OF ALL THINGS in this, the DISPENSATION OF THE FULNESS OF TIMES, affirms that Christ will return for a millennial reign of peace. During the Millennium, members of the

Church of Jesus Christ from any era of time will help in the government of the earth under Christ’s direction (Dan. 7:27; D&C 103:7; cf. Matt. 5:5).

John the Revelator saw that at the commencement of the Millennium a NEW JERUSALEM would descend to earth from heaven. Traditional Christianity has generally associated this with a renewing of the city where Jesus ministered among the Jews during the meridian of time. However, the revelations given to the Prophet Joseph SMITH show that the New Jerusalem in the Western Hemisphere will coexist with the old Jerusalem, each as a hemispheric capital. From them laws, decrees, and leadership in the kingdom of God will emanate. Thus the nuances found in Isaiah 2:3 that “out of Zion shall go forth the law, and the word of the Lord from Jerusalem” telling of two locations are not redundant or merely rhetorical. According to modern scripture, a New Jerusalem will yet be established within the borders of the state of Missouri in North America (D&C 84:2–4; cf. 57:2–3; A of F 10).

The Millennium symbolizes a sabbatical in human history (cf. D&C 77:12; Moses 7:64), analogous to the role of the weekly SABBATH (cf. Ex. 20:8–11). The millennial period is patterned after the Lord’s period of rest following the six creative periods (cf. Gen. 2:1–3).

Life will go on for those on earth: “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them, . . . and mine elect shall long enjoy the work of their hands” (Isa. 65:21–22). Righteous mortal men and women who die after the beginning of the Millennium “shall not sleep . . . in the earth, but shall be changed in the twinkling of an eye” (D&C 101:31), and children born in this era “shall grow up until they become old” (D&C 63:51; Isa. 65:20). The devil will have no “power to tempt any man,” being bound because of the righteousness of the earth’s inhabitants, and children will grow up without sin (1 Ne. 22:26; D&C 43:30–31; 45:58; 101:28–31). However, those who are wicked will not be resurrected or returned to the earth until after the millennium of righteousness (D&C 76:81, 85).

Whereas numerous temples will already dot the earth prior to the Millennium, their number and distribution will increase during this time, providing places where priesthood ordinances essential to salvation and eternal life can be performed in uninterrupted calm. The work of preaching the gospel of Jesus Christ to all the in-

habitants of the earth will continue under his direction. Meanwhile, a similar teaching program will continue among the spirits of those who have departed this life and are waiting the day of their resurrection (D&C 138). While such spirits may hear the gospel of salvation and accept or reject it in the spirit worlds, mortals on earth will perform saving ordinances such as baptism on their behalf (see BAPTISM FOR THE DEAD). Conditions of peace and righteousness will prevail during the Millennium to allow this work to proceed until essential ordinances have been made available to every individual who has lived on earth since the time of Adam and Eve (cf. D&C 138).

[See also Last Days; New Heaven and New Earth; Time and Eternity.]

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MIRACLES

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Just as a shepherd tends his flocks, watches over them, and uses his power to help them, so Jesus Christ used his power and knowledge to help others when he was on earth. For instance, when the supply of wine was exhausted at the marriage feast at Cana, at his mother's request, Jesus miraculously provided wine (John 2:1–10). This act was consistent with his love and compassion, but the means by which he changed the water into wine is not understood, and of themselves people cannot duplicate it. Thus, it is called a miracle. Numerous other examples of the beneficial results of miracles performed by Jesus include the raising from the dead of the widow's son at Naim (Luke 7:11–16), the cleansing of the ten lepers (Luke 17:12–19), and the restoration of the sight of the blind man at Bethsaida (Mark 8:22–26).

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Catching Quails, by C. C. A. Christensen (late nineteenth century, tempera on canvas, 6'6" × 9'9"). The last of the Mormons driven from Nauvoo were forced out with few provisions. Many were sick, and some died. On October 9, 1846, many quail flew into camp on the river bank above Montrose, Iowa. Many were caught, cooked, and eaten. To the Saints it was a miracle paralleling a similar incident in ancient Israel (*cf.* Exodus 16:13). Courtesy Museum of Fine Arts, Brigham Young University.

by their lack of faith. Thus, the absence of miracles is evidence of the lack of faith among his children, “for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased we be unto the children of men, for it is because of unbelief, and all is vain” (Moro. 7:37). “For if there be no faith among the children of men God can do no miracle among them” (Ether 12:12).

When the faithful receive a blessing from God, especially one that requires a manifestation of his extraordinary power, the proper response is gratitude to God for the blessing (D&C 46:32). Manifestations of God’s extraordinary power usually come only after faith and do not necessarily create faith (*cf.* Ether 12:7); it is appropriate, therefore, not to make a public show of such sacred experiences as a demonstration of religious belief. Seeking manifestations of the extraordinary power of the divine for the purpose of coming to believe is rejected as improper sign seeking.

Of the miraculous GIFTS OF THE SPIRIT that come to the righteous, the Lord says, “For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. . . . And all these gifts come from God, for the benefit of the children of God” (D&C 46:9, 26).

A miraculous gift especially valued is the healing of the sick. However, not every faithful soul who ails will be raised, for the Lord has said, “And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished and with all tenderness, with herbs and mild food. . . . And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me” (D&C 42:43–44). Thus though the sick may be healed (D&C 46:19), if that does not occur, the sick

are nourished by all prudent means, including those available in modern medical science. The ELDERS of the Church perform this ordinance of administering to the sick, as the scriptures prescribe (cf. James 5:14–15; D&C 46:20), and the healing or other blessings are then in accordance with the will of God.

Personal experience with miracles might confirm the faith of the recipients. Further, personal experiences with miracles may give others increased confidence in scriptural accounts of miracles.

Of all the miraculous gifts of God given to his children, the one of greatest benefit is the ATONEMENT OF JESUS CHRIST. By powers and means not understood by mere mortals, Jesus was able to take upon himself the sins of the world and make it possible for anyone by REPENTANCE, to escape the otherwise inescapable suffering of sin and the doom of death, and thereby return to the presence of God. “For behold, I, God, have suffered these things for all, that they might not suffer if they would repent . . . which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit” (D&C 19:16, 18). The miracle of forgiveness and the marvel of resurrection are supreme indeed.

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PAUL C. HEDENGREN

MISSIONARY, MISSIONARY LIFE

Members of The Church of Jesus Christ of Latter-day Saints accept Jesus' injunction to his ordained disciples, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19). They accept, indeed, a reiteration of it in modern times: “Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost” (D&C 68:8). Missionaries consider themselves emissaries of the Lord in proclaiming his message.

WHO ARE CALLED. In the first generation of the Church, married men frequently were called to be

missionaries, and they left wives and families for an indeterminate length of time. In recent decades, the majority of missionaries have been young men and women who serve about two years.

Currently, the Church calls as missionaries, on a voluntary, temporary basis, single men from the ages of nineteen to twenty-six, single women twenty-one years and older, and older married couples with no dependent children. Missionary service is coordinated with military service as required.

Missionaries or their families generally cover the major costs of serving a mission. Missionaries called from developing nations may receive needed financial assistance from the general missionary fund of the Church. This assistance covers only basic living costs, as the Church has no paid ministry. No one is paid for missionary service.

As the Church has expanded, more and more missionaries have been called. Approximately 76 percent currently are young men, 18 percent are women, and 7 percent are couples. The number of retired couples accepting calls to serve missions is increasing, with many couples serving more than one mission.

CALLING AND TRAINING. The official missionary call is preceded by an interview, often requested by the prospective missionary, with the ward BISHOP, who assesses the person's worthiness and spiritual preparation. Prolonged formal study to preach the gospel is not required, but LDS parents are expected to prepare their children for missionary service through family scripture study and participation in Church classes and programs. Parents are also encouraged to teach children basic nutrition, health care, and homemaking skills that are essential for missionary service.

When a bishop has approved a missionary candidate, he sends the recommendation to the STAKE PRESIDENT, who also interviews the prospective missionary. When this process is complete, the stake president sends the recommendation to the Missionary Department of the Church. Designated members of the QUORUM OF THE TWELVE APOSTLES suggest a preliminary assignment for each missionary or couple. These assignments are then sent to the FIRST PRESIDENCY of the Church, who confirms or modifies them on the basis of inspiration. These procedures are in keeping with the scriptural admonition that “no man taketh this honour [of ministering in the Church or

are nourished by all prudent means, including those available in modern medical science. The ELDERS of the Church perform this ordinance of administering to the sick, as the scriptures prescribe (cf. James 5:14–15; D&C 46:20), and the healing or other blessings are then in accordance with the will of God.

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preaching the gospel in the world] unto himself, but he that is called of God, as was Aaron” (Heb. 5:4). Missionaries may be called to serve in nearby states or countries or anywhere in the world where there is an established mission of the Church. A letter calling the missionary or couple to a specific mission, bearing the signature of the President of the Church, is sent requesting a reply of acceptance or rejection of the call.

The prospective missionary generally is allowed several weeks to prepare before reporting at an appointed date to the nearest Church MISSIONARY TRAINING CENTER (MTC). Often the newly called missionary receives a letter from his assigned MISSION PRESIDENT with specific recommendations for the climate and mission service rules. Missionaries who already are fluent in the language of their assigned mission typically stay in an MTC for three weeks. Otherwise, they receive several weeks of intensive language and cultural training included with their courses in scripture study and methods of teaching the gospel.

Missionaries in an MTC also attend regular inspirational meetings and study classes. One day a week, they may attend a nearby TEMPLE and also write letters and take care of other personal needs. Sundays are devoted to attending regular Church services and studying the gospel.

At an MTC and in the mission field, missionaries are divided into administrative units called zones and districts. Single missionaries are assigned companions of the same gender who are studying the same language or going to the same mission. Married couples, of course, serve as companions to each another. Companionship is one of the most pervasive aspects of missionary life: a missionary never labors alone. The need for harmonious relationships between companions is urgent, and, although it can sometimes be a challenge, it usually leads to lifelong friendships. For missionary couples, it typically leads to an enhanced marriage relationship.

While in an MTC, missionaries begin to experience the meaning and rewards of full-time service to the Lord. The training is intensive. They do not watch television, listen to the radio, or go to places of entertainment. Letters, phone calls home, and nonmission business are limited. Their clothing is conservative business wear with distinctive name tags, except on preparation days or for service projects, physical-fitness activities, or special circumstances. The missionary’s time is ac-

counted for on reports submitted to the MTC or mission president; the principle is that one’s time as a missionary is dedicated to the Lord.

ENTERING THE MISSION FIELD. When missionaries arrive in their assigned geographic areas, they are welcomed by their mission president and are given a brief orientation in the mission home or headquarters office. Each new single missionary is assigned to be trained by an experienced missionary companion. Missionary couples may be trained by another couple for a short time before they go to their assigned area within the mission.

All single missionaries are asked to follow a daily schedule somewhat as listed below, with variations as suggested by the mission president or as needed according to the customs of the country:

- 6:30 A.M. Arise
- 7:00 A.M. Study with companion
- 8:00 A.M. Breakfast
- 8:30 A.M. Personal study
- 9:30 A.M. Teaching and contacting
- 12:00 P.M. Lunch
- 1:00 P.M. Teaching and contacting
- 5:00 P.M. Dinner
- 6:00 P.M. Teaching and contacting
- 9:30 P.M. Plan next day’s activities
- 10:30 P.M. Retire

Missionary couples may be given considerable latitude with their schedules because they often fill several different assignments, such as helping new converts gain experience in administering a Church unit, serving as guides at VISITORS CENTERS and HISTORIC SITES, or serving as nonproselytizing representatives of the Church in communities that do not allow proselytizing.

If missionaries are serving where they are learning another language, they spend time each day in language study. They also are encouraged to keep journals and exercise regularly. Missionaries spend most of their time finding receptive people and teaching them the restored gospel of Jesus Christ. Frequently they meet with people who have expressed an interest in knowing more about the way of life of their LDS friends and neighbors. Other people develop an interest in the Church and its teachings from media programs, street displays, pamphlets, or from simply seeing missionaries and inquiring about their background and purpose. When missionaries have time between

teaching appointments, they often go door to door through a neighborhood asking those at home if they would be interested in learning more about the Church.

Missionaries work closely with local Church members, teaching people in their homes, speaking in ward or branch meetings about the importance of missionary work and on other gospel themes, and participating in social and athletic functions when their duties allow. Ward or branch members are encouraged to invite the missionaries to their homes for a meal as often as they can, to ease the financial burdens and to free their time for missionary work. Church members are often grateful to have the missionaries in their homes as role models for their children, while missionaries appreciate an hour of relaxation, home cooking, and LDS family life. Missionaries also often depend on local members for transportation, repairs on bicycles or other equipment, and advice and encouragement. Often, members of the elders quorum or Relief Society volunteer to serve as companions to male or female missionaries, respectively, so that the two full-time missionaries can split up for an evening and double their effectiveness.

Missionary apartments, while far from luxurious, must meet certain standards for health and safety, minimal space, and furniture. Apartments are rented and often become “missionary apartments” as a succession of missionaries transfer in and out of an area. In some places, Church members have apartments attached to their homes in which they invite missionaries to live. Missionaries travel on foot, by public transportation, by bicycle, or in mission cars, assigned at the mission president’s discretion based on the distances missionaries must travel and other circumstances.

Almost every missionary experiences a test of faith and courage. The experience of telling people that one represents Jesus Christ and has a message that will change their lives forever leads to solemn introspection, earnest prayer, and continual study. While some missionaries have already moved through this process, others find that they must spend many hours in prayer and scripture study before they receive a TESTIMONY.

After several months of service, missionaries become proficient in teaching the gospel, and more effective in bearing testimony of its truth. If they are speaking a foreign language, they accommodate to its dialects. As they grow and mature in

experience, they may be transferred to different areas in the mission and placed with different companions, or assigned to meet new challenges and work with new people. They may in time become trainers for newly arrived missionaries. One missionary may be called to organize and preside over a branch of the Church. Another may not do formal missionary work but be called to serve the needs of underprivileged people as a welfare worker or to teach English and cultural information to refugees awaiting resettlement. Other missionaries may be placed in charge of the finances or other business of the mission and do direct missionary work only in the evenings. Older missionaries are sometimes called to serve in temples as ordinance workers.

The tasks of a missionary often are traumatic. Missionaries may experience cultural shock, language barriers, health problems, personality adjustments, hostility, and sometimes severe persecution. Yet missionaries are, for the most part, dedicated, enthusiastic, and faithful, and later may describe their service as “the best two years” of their lives to that time. Companions encourage one another, and the missionaries gain a new perspective of themselves, of people, of the place where they serve, and of the gospel. Often missionaries continue their association with a foreign country or language through their choice of a college major or profession.

GOAL OF MISSIONARY WORK. The ultimate goal of missionary work in the Church is to invite all the inhabitants of the earth to come unto Christ, through personal testimony, “by gentleness and meekness, and by love unfeigned” (D&C 121:41). People throughout the world respond differently to the gospel message. Some quickly accept the message and within a few days or weeks request baptism into the Church. For others, it may be more difficult to leave past traditions, overcome social pressure, or break personal habits to conform to gospel standards. Occasionally, political and economic pressures countermand the inclination to conversion. Others simply feel no need for religion. All newly baptized members are accepted into The Church of Jesus Christ of Latter-day Saints as “no more strangers and foreigners, but fellow citizens with the saints, and of the household of God” (Eph. 2:19). Missionaries develop Christlike love for those they teach about the Church and for the people in the area where they

serve. They are grateful for those who “hear [the Lord’s] voice and harden not their hearts” (D&C 28:7).

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MISSIONARY TRAINING CENTERS

In 1832 a revelation given through the Prophet Joseph SMITH in KIRTLAND, OHIO, directed the elders to tarry and conduct a SOLEMN ASSEMBLY to study the “doctrines of the kingdom,” as well as a variety of secular subjects, so that they might “be prepared in all things” to go out and preach to the people (D&C 88:70–81). This initial assembly became the basis for the SCHOOL OF THE PROPHETS with similar purposes, which opened on January 24, 1833. When Church schools were founded in Utah during the latter part of the nineteenth century, they created programs for MISSIONARY training. In 1883 “missionary meetings” were added to the offerings of the Theological Department at Brigham Young Academy, the predecessor to BRIGHAM YOUNG UNIVERSITY in Provo, Utah. Similar programs were inaugurated at Ricks College in Idaho and at the Latter-day Saints University in Salt Lake City.

As missionary training progressed, the FIRST PRESIDENCY approved a Church Missionary Home and Preparatory Training School. A Salt Lake City home was purchased, remodeled, and furnished to accommodate up to ninety-nine missionaries. Inaugurated in 1925, the week-long program for departing missionaries emphasized gospel topics, Church procedures, personal health, and proper manners. This home accommodated the outgoing missionaries until the 1960s, but as the number of missionaries increased, other facilities were needed.

PROGRAM AT BRIGHAM YOUNG UNIVERSITY (BYU). For several years prior to 1960, Church and BYU officials considered the advisability of offering language instruction to missionaries. The occasion to launch this program came when missionaries assigned to Mexico and Argentina experi-

enced lengthy delays in obtaining visas. On December 4, 1961, the Missionary Language Institute (MLI) opened with a class of twenty-nine elders in temporary quarters in a Provo hotel and various BYU buildings. Through classes, leadership meetings, and conferences, missionaries attending the MLI were able to develop facility in Spanish as well as in self-discipline and missionary spirit.

To enhance this program, in 1963 Church leaders gave its director the authority and stature of a MISSION PRESIDENT, and the MLI became known as the Language Training Mission (LTM). Portuguese and German were soon added to its curriculum.

In 1968 Church leaders decided to offer language instruction in all sixteen languages then being used by missionaries. To meet this major challenge, separate LTMs were established at Ricks College to teach Dutch and the Scandinavian languages and at the Church College of Hawaii to teach Polynesian and Oriental languages.

SCOPE BROADENED. The need for missionary training increased with the expansion of the Church. In 1971 over 2,500 missionaries received training at Brigham Young University in classrooms and housing that became increasingly inadequate. In 1973 the Church Missionary Committee approved plans to build a complex in Provo large enough to meet the needs of all language training for missionaries and decided to combine the three existing programs there. By 1976 the first phase was established. This multimillion-dollar complex demonstrated the Church’s resolute commitment to missionary work.

Prior to 1978, while foreign-language missionaries were trained at the LTM in Provo, the Missionary Home in Salt Lake City continued to train the English-speaking missionaries. Beginning in 1978, however, all elders, sisters, and couples called from the United States or Canada reported directly to Provo for training, and the name of the facility was changed to Missionary Training Center (MTC) to reflect its more comprehensive program.

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The internal organization was also at this time restructured to separate ecclesiastical from professional responsibilities. Missionaries were organized into branches whose presidents, called as lay leaders from among Church members in the Provo area, provided needed ecclesiastical authority and service in counseling missionaries and in conducting Sunday meetings. In addition, full-time staff members supervised professional activities such as training and business affairs.

MTC REGIMEN. The MTC is regarded as a mission field. All costs are paid by the missionaries, including board and room, books, and study materials. Every missionary is assigned another new missionary as a companion, and they are together twenty-four hours a day.

The schedule is rigorous. Classes have ten to twelve students who meet in three-hour sessions, morning, afternoon, and evening. Studies include the scriptures, languages, and missionary methodology. Academic responsibilities are balanced by spiritual development and recreational opportunities. Temple attendance and weekly devotional addresses given by visiting General Authorities aid spiritual well-being. Exercise programs promote physical fitness.

The intensive methodology used in foreign-language instruction is based in part on a program developed by the U.S. Army: Trainees learn by listening and repeating. Classroom instructors are usually experienced former missionaries and foreign students from nearby campuses. Linguistic drills are related to the culture, customs, and characteristics of the assigned mission field. In one week basic grammar is learned, and after two weeks a missionary begins to converse, pray, and sing in a new language. In eight weeks, missionaries are reasonably adept in conversation and can teach gospel lessons in a foreign language.

INTERNATIONAL EXPANSION. The Church now operates Area Missionary Training Centers beyond Provo. Previously, missionaries called from outside the United States and Canada typically went directly to the mission field without orientation. Area centers have now been developed to give missionaries from other lands advantages similar to those provided in Provo. The first of these centers was established at São Paulo, Brazil, in 1977. By 1990, thirteen Area MTCs functioned in Latin

America, Europe, Asia, and the Pacific. All are adjacent to Latter-day Saint temples.

The goal of the Missionary Training Centers is to provide initial training for full-time missionaries, preparing them to teach more efficiently the restored gospel of Jesus Christ. All programs are continuously evaluated in terms of this objective.

RICHARD O. COWAN

MISSION PRESIDENT

In 1990, some 257 mission presidents, along with their wives, and sometimes families, served in geographical mission areas in more than a hundred nations. The period of service for a mission president is usually three years. In the Church being a mission president is regarded as a challenging and exhilarating spiritual assignment, a link of fellowship with the Master. Calls are issued by the **FIRST PRESIDENCY**. Both husband and wife are set apart as missionaries by the **LAYING ON OF HANDS** by an assigned General Authority, often a member of the First Presidency or **QUORUM OF THE TWELVE APOSTLES**, and receive **BLESSINGS** and counsel appropriate to their assignment.

The calling is not a regular remunerative position, but interrupts professional employment; whatever financial losses accrue are part of the expected sacrifice. The family involved gives of its time and energies without salary, though there is a modest allowance for living expenses. Men and women from all walks of life and all nationalities and backgrounds serve, called, as it were, "from everywhere to everywhere." Typically, the president is a high priest with extensive prior service in the Church. His wife is likewise experienced in Church leadership and teaching. Their competence in the language and culture of their designated country is enhanced by mission presidents' seminars and training sessions.

A strong legacy of mission presidents permeates Church autobiography and biography, oral tradition, fiction, and folklore. Narratives range from some of flagrant and even life-threatening opposition and martyrdom to sublime accounts of conversions to Christ. It is a common feeling that the Spirit attends missionary work as it does no other.

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A mission is generally assigned from 120 to 250 full-time missionaries, with young men serving two years and young women serving eighteen months. In addition, there are some part-time missionaries and older couples. Older couples generally serve from one year to eighteen months. Single missionaries always labor in same-gender pairs; married couples labor together. Leadership roles are assigned to senior companions, district leaders, and zone leaders. Each mission has a rotating central missionary staff: typically a secretary, recorder-historian, supplies manager, and travel coordinator. Since new missionaries arrive and seasoned missionaries are released each month, training, retraining, and making new assignments and transfers are perpetual tasks.

The mission president, under supervision from Church headquarters, establishes mission rules, study patterns, goals, and discipline. His assignment requires constant travel to zone conferences, which are also testimony meetings, at least every six to eight weeks. The president and his wife have direct contact with the missionaries by phone, mail, and personal visits. They continually foster programs of goodwill, service, and understanding.

At the end of three years, the mission president and his family return home to resume their vocational and regular family lives.

GERALD J. DAY

MISSIONS

The mission of The Church of Jesus Christ of Latter-day Saints is to invite everyone to come to Christ. This includes a mandate to proclaim the GOSPEL OF JESUS CHRIST to every nation, kindred, tongue, and people (cf. Matt. 28:19; Mark 16:15; D&C 42:58). "Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall

send, that the testimony may go from you into all the world unto every creature" (D&C 84:62). From the earliest days of the Church, missionaries have been called to the nations of the earth to preach that message.

The ultimate destiny of missionary work was envisioned by the Prophet Joseph SMITH in 1842:

Our missionaries are going forth to different nations. . . . The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done [HC 4:540].

Two basic types of missions are organized to carry forward the missionary effort: full-time missions and stake missions.



The LDS Church has no paid ministry. The majority of missionaries in the LDS Church are young men between the ages of nineteen and twenty-one who serve on a voluntary basis for approximately two years.

ture and care of their own children who have come with them. A second concern is the nurture and care of the missionaries, the majority of whom are young, uprooted, often struggling with a new language, and facing new stresses. The mission president trains, counsels, assigns, and gives spiritual support to each missionary, and his wife plays a vital role in training programs and the health, welfare, and safety of each missionary.

A mission is generally assigned from 120 to 250 full-time missionaries, with young men serving two years and young women serving eighteen months. In addition, there are some part-time missionaries and older couples. Older couples generally serve from one year to eighteen months. Single missionaries always labor in same-gender pairs; married couples labor together. Leadership roles are assigned to senior companions, district leaders, and zone leaders. Each mission has a rotating central missionary staff: typically a secretary, recorder-historian, supplies manager, and travel coordinator. Since new missionaries arrive and seasoned missionaries are released each month, training, retraining, and making new assignments and transfers are perpetual tasks.

The mission president, under supervision from Church headquarters, establishes mission rules, study patterns, goals, and discipline. His assignment requires constant travel to zone conferences, which are also testimony meetings, at least every six to eight weeks. The president and his wife have direct contact with the missionaries by phone, mail, and personal visits. They continually foster programs of goodwill, service, and understanding.

At the end of three years, the mission president and his family return home to resume their vocational and regular family lives.

GERALD J. DAY

MISSIONS

The mission of The Church of Jesus Christ of Latter-day Saints is to invite everyone to come to Christ. This includes a mandate to proclaim the GOSPEL OF JESUS CHRIST to every nation, kindred, tongue, and people (cf. Matt. 28:19; Mark 16:15; D&C 42:58). "Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall

send, that the testimony may go from you into all the world unto every creature" (D&C 84:62). From the earliest days of the Church, missionaries have been called to the nations of the earth to preach that message.

The ultimate destiny of missionary work was envisioned by the Prophet Joseph SMITH in 1842:

Our missionaries are going forth to different nations. . . . The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done [HC 4:540].

Two basic types of missions are organized to carry forward the missionary effort: full-time missions and stake missions.



The LDS Church has no paid ministry. The majority of missionaries in the LDS Church are young men between the ages of nineteen and twenty-one who serve on a voluntary basis for approximately two years.

FULL-TIME MISSION. A full-time mission is an ecclesiastical unit of the Church in a designated geographical area. A MISSION PRESIDENT and his wife are called to preside over the mission and supervise from 120 to 250 full-time missionaries. Small missions in newly opened areas begin with fewer missionaries. In areas where STAKES have not yet been established, the mission president also bears ecclesiastical responsibility for all Church members who live within the boundaries of his mission. In areas where stakes have been established, the mission president does not carry this responsibility but is available as a resource to help members advance missionary work. Full-time missions have been organized in nations wherever the Church has official recognition.

STAKE MISSION. A stake mission is organized in each stake of the Church to supplement or extend the resources of the full-time mission in that area. A stake mission president and two counselors preside over the stake mission. Unlike full-time missionaries, stake missionaries serve part-time, mostly in the evenings, and continue to live in their own homes and to fulfill their normal family and occupational responsibilities. They are generally expected to spend ten or more hours a week doing missionary work.

President Spencer W. KIMBALL described missionary work as the lifeblood of the Church. He wrote,

If there were no converts, the Church would shrivel and die. But perhaps the greatest reason for

missionary work is to give the world its chance to hear and accept the gospel. The scriptures are replete with *commands* and *promises* and *calls* and *rewards* for teaching the gospel. I use the word *command* advisedly, for it seems to be an insistent directive from which we, singly and collectively, cannot escape. Furthermore, the command is clear that not only must all members of His church give missionary service, but we must take the gospel to all the children of our Heavenly Father on this earth [p. 4].

HISTORY OF MISSIONARY WORK. In April 1830, immediately after the Church was organized, the first formal missionary activity began. Samuel H. Smith, a brother of the Prophet Joseph, filled his knapsack with copies of the Book of Mormon and traveled through neighboring towns in upstate New York to acquaint people with the newly published book of scripture. He sold a copy to Phineas H. Young, who read the book and later joined the Church. The same book came into the hands of Brigham YOUNG and, in conjunction with additional contacts, led to his conversion.

In the fall of 1830, four brethren, Oliver Cowdery, Peter Whitmer, Jr., Parley P. Pratt, and Ziba Peterson, were called to undertake a mission to the western frontier to preach to the Lamanites. They met with several Indian tribes, but their work was hampered by government Indian agents, and their principal success was among the white settlers in Ohio (see LAMANITE MISSION). By the end of December 1830, several hundred people had joined the infant Church, including such leaders as Sidney RIGDON and Frederick G. Williams, later named as counselors to Joseph Smith, and Edward Partridge, its first Presiding Bishop.

Through the efforts of several beginning in 1830, missionary work extended into Canada. John TAYLOR, who later became the third President of the Church, was an early convert there in the spring of 1836.

In 1837 Heber C. KIMBALL was called to open the first mission abroad. He and Orson HYDE were set apart to begin the work in the BRITISH ISLES. In that same year, Parley P. PRATT issued his pamphlet *Voice of Warning*, the first tract published for missionary use in the Church. In April 1839, in response to revelation (D&C 118), the Quorum of the Twelve Apostles and others departed for a mission to Great Britain (see MISSIONS OF THE TWELVE TO THE BRITISH ISLES). Thousands of converts joined the Church, and great numbers of



Many single women, such as these two in Tonga, 1986, fulfill missions. All single missionaries live and work with a companion of the same sex. Courtesy Floyd Holdman.

them emigrated to America during the 1840s and strengthened the Church as it endured dissension within and persecution from without.

By the 1850s, missions had been opened in Chile, France, Germany, Gibraltar, Hawaii, India, Italy, Malta, Scandinavia, South Africa, the South Pacific, and Switzerland. Many of these were discontinued after only a few years; but in the final decades of the nineteenth century, a time when the Church was facing severe persecution and extreme financial difficulties, additional missions were founded in Mexico, Samoa, Tahiti, and Turkey.

In 1901, President Lorenzo SNOW renewed the emphasis on taking the gospel into all the world. Heber J. GRANT of the Quorum of the Twelve Apostles dedicated Japan for the preaching of the gospel. Over the next two years, Francis M. Lyman, also of the Twelve, dedicated the lands of Africa, Finland, France, Greece, Italy, Palestine, Poland, and Russia for missionary work.

In 1920–1921, David O. MCKAY of the Twelve traveled some 56,000 miles in a world survey of Church missions for the FIRST PRESIDENCY. He made stops in the Pacific islands, New Zealand, Australia, Asia, India, Egypt, Palestine, and Europe. While in Asia, he dedicated China for the preaching of the gospel.

In December 1925, Melvin J. Ballard of the Twelve established a mission in South America, with headquarters in Buenos Aires, Argentina, predicting, “The work of the Lord will grow slowly for a time here just as an oak grows slowly from an acorn. It will not shoot up in a day as does the sunflower that grows quickly and then dies. But thousands will join the Church here. It will be divided into more than one mission and will be one of the strongest in the Church. The work here is the smallest that it will ever be. The day will come when the Lamanites in this land will be given a chance. The South American Mission will be a power in the Church” (quoted in *Melvin J. Ballard: . . . Crusader for Righteousness* [Salt Lake City, 1977], p. 84). By 1990, Central and South American converts had emerged as one of the largest segments of the Church.

During President McKay’s administration as President of the Church, he instituted a vigorous missionary effort that increased the number of full-time missionaries from 5,000 to 13,000 and soon transformed the Church from an American institution into an international one. Preparation and



Missionaries spend most of their time finding and teaching interested people about the restored gospel of Jesus Christ. As of March 1991, there were 44,000 full-time missionaries serving in 257 missions throughout the world. Courtesy Doug Martin.

training for missionaries were formalized and intensified. The first seminar for mission presidents was held in June 1961. A new teaching plan of six lessons was introduced and his “every member a missionary” program coordinated missionary efforts of Church members. In November 1961 a language training institute was established at Brigham Young University in Provo for missionaries called to Spanish-speaking missions. This institute became the Language Training Mission in 1963 and the MISSIONARY TRAINING CENTER in 1978. During the 1960s and the 1970s, the Church built VISITORS CENTERS at many temple sites and other locations, including major pavilions for the New York World’s Fair in 1964–1965 and the expositions in San Antonio, Texas, in 1968; Japan in 1970; and Spokane, Washington, in 1974. A large visitors center was opened on TEMPLE SQUARE in August 1966.

In April 1974, in his first major address as President of the Church, Spencer W. Kimball emphasized that every able, worthy young man should serve a mission. Under his leadership, the missionary force more than doubled in twelve years, and new missions were established in many parts of the world. The June 1978 revelation extending the priesthood to all worthy male mem-

bers of the Church opened up additional missionary opportunities (*see* DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2).

Ezra Taft BENSON, who became the thirteenth President of the Church in November 1985, continued to emphasize proclaiming the gospel as an important and basic part of the mission of the Church, emphasizing the role of the Book of Mormon as a necessary and powerful tool.

Changing political conditions throughout the world in the final decades of the twentieth century opened nations previously inaccessible to missionaries—principally in Africa, Asia, and Central and Eastern Europe.

MISSIONARY ORGANIZATION. Under the direction of the First Presidency, the Quorum of the Twelve Apostles is the Missionary Committee of the Church. The members of the Twelve “are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world, . . . being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ” (D&C 107:23, 35). The Twelve are assisted in their ministry by the SEVENTY, who “are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world” (D&C 107:25).

The Missionary Department is the staff organization at Church headquarters that assists the Missionary Committee of the Church in providing direction, training, programs, resources, and administrative support to the missions of the Church. Calls to full-time missionaries are processed through the Missionary Department.

A mission president is called by the First Presidency to preside over each mission of the Church, normally for three years (*see* MISSION PRESIDENT). He calls two full-time missionaries as his assistants, and they help him in training and supervising other missionaries. In his stewardship of Church units, the mission president is generally assisted by two local counselors. These counselors help the mission president in training and coordinating with local priesthood leaders and members who live within the stakes and WARDS within the mission area.

CALLS TO MISSIONARY SERVICE. In 1842, Joseph Smith summarized the procedure for calling a person to serve in the Church: “We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in author-



Among the full-time missionaries of the Church is a group of young women (approximately 270 in 1990) with health and teaching backgrounds who are assigned to teach disease prevention, nutrition, and home health care to Church members in developing countries in addition to fulfilling proselytizing responsibilities.

ity, to preach the Gospel and administer in the ordinances thereof” (A of F 5).

In the early days of the Church, missionaries were called individually during Church conferences. After the Saints moved to the Salt Lake Valley, the First Presidency announced mission calls at general conferences—often to the surprise of those called. Later, written calls were sent from the office of the President of the Church. The return address on these letters was simply Box B, Salt Lake City, Utah, and for generations of Latter-day Saints, “Box B” became a symbol of the call to serve a mission.

At first, mission calls were issued to anyone, and married men often left their wives and children to serve for an unspecified period of time, ranging from a few weeks to several years. During the latter half of the nineteenth century and the first quarter of the twentieth, wives occasionally accompanied their husbands on missions. The first calls to single women were issued near the end of the nineteenth century.

The ages and terms of service of full-time missionaries have varied over the years, and exceptions are made according to circumstance. In 1990,

unmarried men ages nineteen through twenty-five, or occasionally older, were called to serve for twenty-four months. Unmarried women ages twenty-one through thirty-nine were called to serve for eighteen months, and those age forty through sixty-nine were called to serve for twelve months. Married couples normally served for either twelve or eighteen months.

In addition to the traditional tasks of missionaries, couples and sister missionaries may also be given assignments in such areas as leadership training, mission office staff, visitors center staff, public communications, temple work, family history research, health welfare services, education, and other full-time Church service.

MISSIONARY PREPARATION AND TRAINING. Informal missionary training often begins in the homes of Latter-day Saints and continues in the various Church priesthood and AUXILIARY ORGANIZATIONS at the local level. A specific purpose of bearing the AARONIC PRIESTHOOD, designated in the scriptures as the preparatory priesthood (D&C 84:26), is to prepare young men for the responsibilities of the MELCHIZEDEK PRIESTHOOD, including missionary service. Some stakes sponsor missionary-preparation seminars or classes to assist young men and women and older couples in preparing for full-time missions. Brief formal missionary training for those already called is given at local missionary training centers located around the world. Missionaries assigned to missions where they will speak their native language remain at a training center for approximately three weeks. Missionaries who must learn a new language remain for approximately two months (see **MISSIONARY TRAINING CENTERS**).

On arrival in an assigned field of labor, each missionary receives on-the-job training from a senior companion and other mission leaders. Each missionary pair or married couple spends a portion of each day studying the scriptures, practicing the missionary discussions, and strengthening other missionary skills and attributes. Language study also continues for those who are learning a new language. District meetings held every week and zone conferences held every four to six weeks provide opportunities for missionaries to be instructed, motivated, and further trained by the mission leaders.

MISSIONARY APPROACHES. Historically, missionaries have endeavored to find those who are

interested in listening to their message so they can teach them the gospel, baptize those who desire to join the Church, and fellowship new converts as they begin their membership in the Church.

During the first 150 years of the Church, missionary work centered on public meetings and contacting people in their homes: tracting (see below); street meetings; debates; exhibits at fairs, expositions, or shopping malls; FIRESIDES held in public buildings or Church meetinghouses; and "cottage meetings" held in private homes.

Door-to-door contacting is commonly called "tracting" because missionaries in the past often left printed tracts with people as they called on them. As the number and influence of Church members have grown, missionaries have come increasingly to rely on referrals from members to find people to teach. In the latter half of the twentieth century, missionaries have had the benefit of standardized lessons, usually referred to as missionary discussions, to assist them in teaching the gospel.

People who are being taught are invited to become actively involved by reading and studying



In recent years, more and more retired couples have chosen to serve missions together. As of 1991, approximately 1,500 couples were serving on a full-time voluntary basis. In addition to sharing the gospel with non-members, many missionary couples have assignments in leadership training, public relations, and family history. Some serve in Church visitors centers or in mission offices. Couples called to work in temples and in Church schools devote full time to these responsibilities and are not involved in proselytizing. Photograph, c. 1980, *Deseret News*.

on their own, praying about the message they are receiving, attending Church meetings, coming to know Church members, and living the principles of the gospel as they learn them. Full-time and stake missionaries are often assigned specific duties in shepherding new members and helping them become “fellowcitizens with the saints, and of the household of God” (Eph. 2:19).

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DEAN B. CLEVERLY

MISSIONS OF THE TWELVE TO THE BRITISH ISLES

Between 1837 and 1841 there were two apostolic missions to the British Isles. In 1837–1838 Heber C. KIMBALL and Orson HYDE established the first mission, concentrating in the area of Preston and the Ribble Valley. Their efforts saw about 1,500 people baptized into the Church. From 1839 to 1841, nine members of the Quorum of the Twelve Apostles labored in Britain and added another 4,000 converts to the Church. These missions were extremely important. In a relatively short time, the Twelve Apostles established the foundation for the most successful missionary program of the Church in the nineteenth century, organized an extensive emigration program, and established a major publication program. In these activities, they also shared experiences that welded them together as a quorum. The spiritual and administrative dimensions of these missionary experiences prepared the Quorum of the Twelve Apostles to assume their key role in the leadership of the Church following their return to Nauvoo, and especially after the death of the Prophet Joseph SMITH in 1844. These missions were a manifestation of the early LDS recognition of the divine command to take the gospel “into all the world” (D&C 84:61–63; cf. Matt. 28:19) and to “gather” to Zion those who would accept the gospel message. Even as Jesus had commanded his apostles anciently, so had he done with his apostles in the nineteenth century.

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Hyde departed for England in July 1837. The Prophet Joseph Smith had directed men to go on missions from the beginning, and the early missionaries had first concentrated in the smaller hamlets and villages of New England and nearby Canada. By 1836, LDS missionaries were venturing into larger cities. On April 3, 1836, the KEYS of the holy priesthood were bestowed by heavenly messengers upon the Prophet Joseph and Oliver Cowdery in the Kirtland (Ohio) Temple (D&C 110:11–16). These keys included the authority to gather Israel from the four parts of the earth, which is a missionary activity.

In April 1836, Parley P. PRATT, an apostle, was sent to Toronto with a prophetic promise that the fruits of missionary work there would lead to the introduction of the gospel into England (pp. 130–31). Elder Pratt helped to convert, among others, John TAYLOR, Isaac Russell, and Joseph Fielding, all of whom had family contacts in Britain and several of whom accompanied Elders Kimball and Hyde when the Prophet assigned them to go to the British Isles on the first mission.

Elders Kimball and Hyde were in England from July 1837 to April 1838. Landing at Liverpool, they traveled north to Preston, where relatives of the Canadian converts provided various assistance, including a place to preach. Finding ready acceptance of their message, they baptized more than 140 people by October 1837. They moved up the Ribble Valley, finding other audiences, particularly among the textile workers throughout Lancashire. By the time they returned home in April 1838, Church membership had grown to about 1,500 people in Britain, in spite of growing opposition, particularly from local clergy.

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initiated by divine revelation. On July 8, 1838, from the new headquarters at Far West, Missouri, the Prophet Joseph Smith inquired, "Show us thy will, O Lord, concerning the Twelve," and received a revelation that the Twelve Apostles were to leave Far West on April 26, 1839, on a mission "over the great waters" (D&C 118:4). The revelation promised success in their mission and care for their families.

This overseas mission was an opportunity for the Twelve to prove themselves and to take their rightful place next to the First Presidency in leading the Church. The July 8, 1838, revelation gave specific direction, including the naming of four new apostles—John Taylor, John E. Page, Wilford WOODRUFF, and Willard Richards—to fill existing vacancies (D&C 118:6).

Departing in conditions of poverty and illness and trusting in the promises of God that all would be well with them and their families, most of the members of the Twelve made their way in various groups to Liverpool. By April 1840, they were together for the first time as a quorum in a foreign land. On April 14, 1840, in Preston, they ordained Willard Richards an apostle and sustained Brigham Young as "standing president" of their quorum. They held a general conference the next day in which they conducted Church business and further organized the mission. On the 16th they met again as a quorum and further planned their work. On the next day, they separated to various assigned geographical areas: Brigham Young and Willard Richards were to assist Wilford Woodruff with the work he had already begun among the United Brethren in Herefordshire; Heber C. Kimball was to return to the areas of his 1837–1838 missionary successes; Parley P. Pratt was to establish a mission home and publishing concern in Manchester; Orson PRATT was assigned to Scotland, where the work had already begun; John Taylor was to go to Liverpool, Ireland, and the Isle of Man; and George A. Smith was assigned to the area of the Staffordshire potteries. In time, Wilford Woodruff and George A. Smith would extend their work to London.

Under Brigham Young's direction, these apostles diligently supported each other and showed their love for the British people. In their journals and letters to each other they shared the burdens and joy of the hard work they were assigned to do. Truly on their own for the first time, they were

forced to depend on the Lord and upon each other for assistance in the challenges they faced. Although they sought the Prophet Joseph's counsel on a variety of items, the distance from him often forced them to make decisions before a response could be received. In all major decisions the Prophet Joseph seems to have approved of their course of action.

In addition to providing leadership to the expanding British Mission, which saw an additional 4,000 converts join the Church by 1841, their efforts had at least three other related consequences: (1) the establishment of a successful emigration program that saw the first converts gathered to Nauvoo, with at least 50,000 members emigrating from the British Isles to America (see PERPETUAL EMIGRATING FUND); (2) the use of Britain as a base for further LDS missionary activity into continental Europe and other countries, such as South Africa, India, and Australia; and (3) the laying of the foundation for extensive LDS publishing in the nineteenth century. The *Millennial Star*, begun in 1840, became one of the most important LDS periodicals. Later editions of the Book of Mormon and the Doctrine and Covenants followed the text and format of those published by the Quorum of the Twelve Apostles in England. The same is true of the Manchester Hymnal. Also, various pamphlets defending and explaining Church doctrine were issued in regular editions in England. In fact, Liverpool became the LDS book supply depot for most of the nineteenth century.

A major consequence of the 1839–1841 mission was the impact it had on the quorum itself. Beginning in 1841, following the return of the Twelve to Nauvoo, Joseph Smith gave them more direct responsibility in administering the affairs of the Church. They were assigned management of the Church press in Nauvoo, were directed to supervise emigration, were placed on the Nauvoo City Council, and were given direct responsibility over Church finances. They were then brought into closer association with Joseph Smith and entrusted with greater responsibilities in many areas as they took their position as the quorum next to the First Presidency (D&C 107:23–24; 124:127–28).

Perhaps the greatest indication of their true calling as apostles was their vital role of leadership in the Church just before and following Joseph Smith's death in 1844. This mantle of authority,

both spiritual and administrative, had been clearly established during the period of their British Mission experience.

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DAVID J. WHITTAKER
JAMES R. MOSS

MISSOURI

[This entry consists of two articles:

LDS Communities in Jackson and Clay Counties

LDS Communities in Caldwell and Daviess Counties

The first article identifies the importance of Jackson County, Missouri, in the teachings of the Church and traces LDS history there and in Clay County. The second article discusses how the Missouri State Legislature created Caldwell and Daviess counties especially for the Latter-day Saints to settle in. The Church was driven from Missouri in the winter of 1838–1839, when its lead-

ers were arrested and held for trial and the state militia enforced Governor Boggs's Extermination Order.]

LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES

LDS interest and settlement in Jackson County, Missouri, came as a direct result of a REVELATION designating it as the location for ZION and the NEW JERUSALEM. Both the Book of Mormon (Ether 13:2–3; 3 Ne. 20:22) and revelations to Joseph Smith (D&C 28:9; 29:7–9; 35:24; 42:9, 35–36, 62; 45:65–71) filled the Latter-day Saints with a zeal to know the time and place for the establishment. Elders from the LAMANITE MISSION had traveled to western Missouri in early 1831, knowing they were near the location of Zion (D&C 28:9). The day after a significant June 1831 conference in Ohio, a revelation directed Joseph SMITH and other Church leaders to go to Missouri, where the land of their inheritance would be revealed (D&C 52:3–5, 42–43).

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DAVID J. WHITTAKER
JAMES R. MOSS

MISSOURI

[This entry consists of two articles:

LDS Communities in Jackson and Clay Counties

LDS Communities in Caldwell and Daviess Counties

The first article identifies the importance of Jackson County, Missouri, in the teachings of the Church and traces LDS history there and in Clay County. The second article discusses how the Missouri State Legislature created Caldwell and Daviess counties especially for the Latter-day Saints to settle in. The Church was driven from Missouri in the winter of 1838–1839, when its lead-

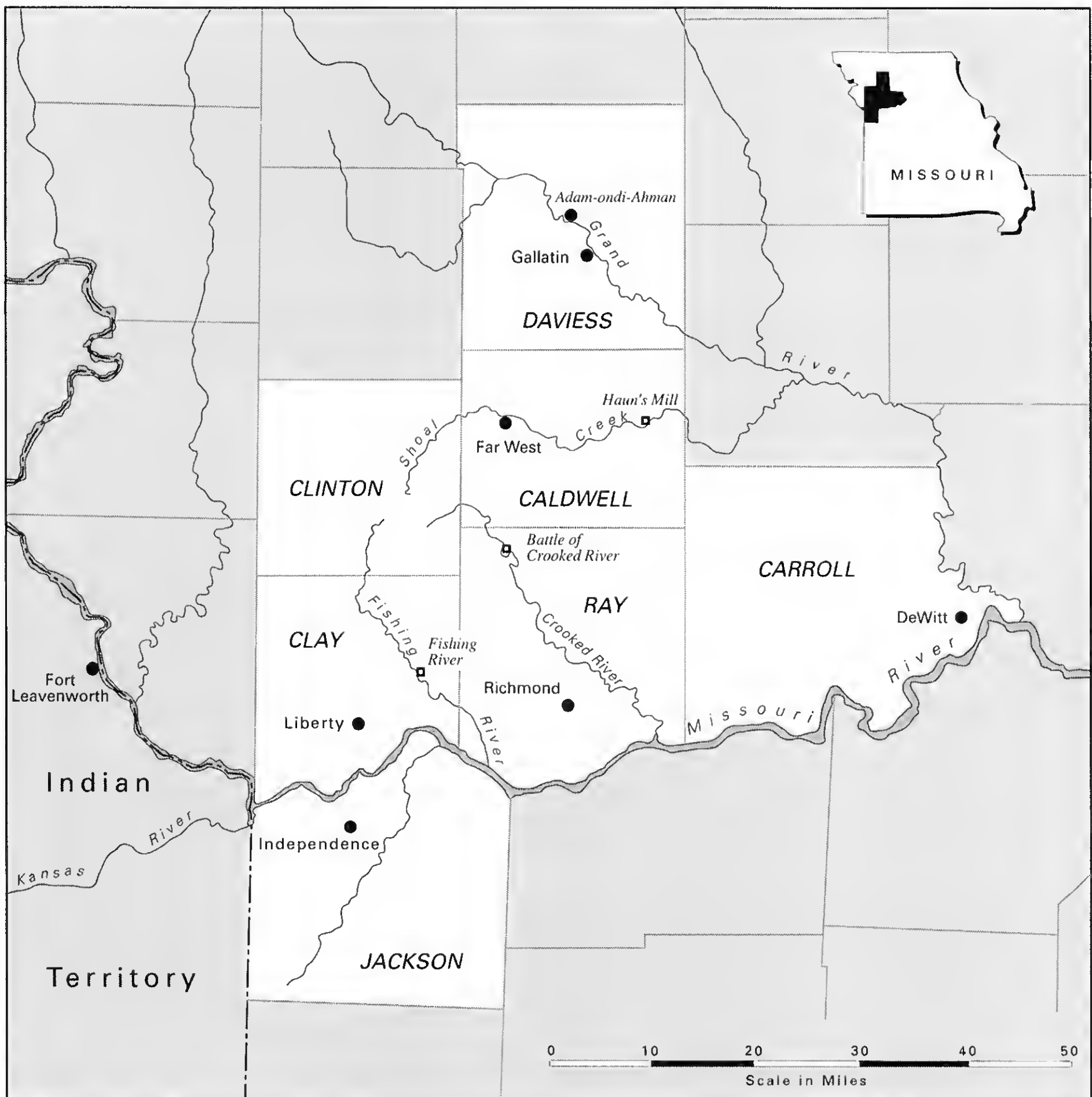
ers were arrested and held for trial and the state militia enforced Governor Boggs's Extermination Order.]

LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES

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BYU Geography Department

Church history sites in western Missouri, 1831–1839.

In the summer of 1831, Church leaders explored the county, wrote a description of it for future Saints, established the first settlement in Kaw Township (now in Kansas City), dedicated the land for a gathering place, dedicated the temple lot, and conducted a conference for all Saints thus far gathered. The following men were assigned to prominent Church positions in Missouri: Edward Par-

tridge, bishop; A. Sidney Gilbert, financial agent; W. W. Phelps, printer and editor; and Oliver COWDERY, assistant printer and editor. After Joseph Smith returned to Ohio, Bishop Partridge began buying land for the Saints' new inheritances.

LDS settlers who spent the winter of 1831–1832 in Jackson County struggled to cut timber; build ferries, bridges, mills, dams, homes, out-

buildings, and fences; and prepare land for cultivation. Even though up to ten families lived in each log cabin, "there was a spirit of peace and union, and love and good will manifested in this little Church in the wilderness" (Pratt, p. 56). Plainly, it was not what Zion was but what it could become that buoyed up the Saints and lifted sagging spirits.

Early in 1832, Gilbert established a Church storehouse and Phelps the printing office. Proceeds from the store were used to buy and develop more land. Phelps began publishing a religious monthly, *The Evening and the Morning Star*, and a secular weekly, *The Upper Missouri Advertiser*; work also proceeded on the BOOK OF COMMANDMENTS, a compilation of revelations that had been received by Joseph Smith, and on a compilation of hymns. Establishing schools also became a high priority. By fall, schools were started in Kaw Township (called the Colesville School) and in Independence near the temple lot. Proper observance of the Lord's Day also received special emphasis (see D&C 59).

The subject that received the most attention was "gathering to Zion." Through the *Star*, Phelps reminded migrating Saints not to gather without adequate preparation, including carrying a recommendation from the bishop in Ohio or from three elders. Bishop Partridge assigned land "inheritances" to new arrivals. Some three to four hundred arrived in the spring and summer of 1832, and by November there were 810 Latter-day Saints in Missouri. Up to this time, five settlements had easily absorbed the immigrants: a community in Independence near the temple lot; a branch on the Blue River three miles to the west; the Whitmer Branch three miles farther west; the Colesville Branch in Kaw Township two miles south of the Whitmer Branch; and the Prairie Branch on the Missouri state border. Editorials in the *Star* reflected the Saints' optimism.

The year 1833 brought numerous new challenges to the Church in Jackson County. Some members circumvented appointed leaders and ignored their authority to preside. Others tried to obtain property through means other than the revealed laws. Joseph Smith and Sidney RIGDON had visited the area in the spring of 1832, but now there arose a general concern among Missouri Latter-day Saints that their Prophet should move permanently from Ohio to the new Zion. Additionally, there were petty jealousies, covetousness, and general neglect in keeping the command-

ments. None of this helped the newcomers to cope with the worst problem—increasing hostility with the "old settlers" of Jackson County. As the LDS population in the county reached twelve hundred by the summer of 1833, concerns of the local citizens reached fever pitch. It did not help that some members unwisely boasted that nonmembers would be driven from the county.

However, not everything was gloomy in the Jackson County settlements. Solemn assemblies in each branch had brought about a new spirit of humility, diligence, and order to the Church. A school for elders was established on the model of the SCHOOL OF THE PROPHETS in Kirtland, Ohio. Joseph Smith sent a plan for the building-up of the city of Zion and its accompanying temple (see CITY PLANNING). The Book of Commandments was nearing completion. But all of this seemed only to increase hostility.

Mob violence broke out against the Saints in late July 1833. The printing press was destroyed, the page sheets of the Book of Commandments were scattered, and Bishop Partridge was tarred and feathered. Under duress, Church leaders signed an agreement to vacate Jackson County (see MISSOURI CONFLICT). Church members sought redress from the government, but were granted only sympathy, not help. When the old settlers saw that the Saints intended not to depart immediately but to hold their ground and defend themselves, they resumed acts of violence. After small battles erupted and led to several fatalities, the local militia succeeded in disarming the Mormons and driving them from Jackson County in early November.

Although some Saints fled to Van Buren and Lafayette counties, most found refuge north across the Missouri River in Clay County. The citizens of Liberty, the seat of Clay County, charitably offered shelter, work, and provisions. The refugees moved into abandoned slave cabins, built crude huts, pitched tents, and lived on meager subsistence until spring. Most Clay County citizens were friendly but considered the settlement of the Saints in their midst as only temporary.

To help the Missouri Saints, Joseph Smith arrived in June 1834 at the head of ZION'S CAMP, a paramilitary body of Latter-day Saints from the East. All efforts to achieve either reentry into Jackson County or redress of grievances came to naught. Outright war between Missourians and Mormons seemed imminent. By revelation (D&C

105) Joseph Smith was told to disband the camp because Zion could not yet be redeemed; bloodshed was thereby averted.

Before returning to Ohio, the Prophet established a presidency and high council for the Missouri Saints with David WHITMER as president and W. W. Phelps and John Whitmer as his counselors. Church members began establishing more, permanent residences in Liberty and the surrounding Clay County countryside. They won a reputation for retrenchment and thrift and were generally able to live at peace with their neighbors.

Gradually, however, citizens of Clay became concerned about the permanence of LDS settlements. This concern became acute after the arrival of additional Church members in 1835 and 1836. In June 1836 a public meeting was held at the courthouse in Liberty to discuss objections to the Mormons remaining in the county. The citizens reminded the Saints of their original pledge to leave the county when they were no longer welcome, but promised to control any violence until they left.

Bishop Partridge and W. W. Phelps explored new gathering spots for the Saints in relatively uninhabited territory in northern Missouri, and by early 1837, Church members began moving out of Clay County into the newly created "Mormon county" of Caldwell (see MISSOURI: LDS COMMUNITIES IN CALDWELL AND DAVIESS COUNTIES).

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CLARK V. JOHNSON

LDS COMMUNITIES IN CALDWELL AND DAVIESS COUNTIES

The Missouri legislature created Caldwell and Daviess counties in December 1836 in an attempt to resolve "the Mormon problem." After the Latter-day Saints were driven from Jackson County in 1833, they were given temporary refuge in Clay County (see MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES), but three years

later, they still lacked a homeland. The small, newly created county of Caldwell in unsettled northern Missouri was to be *their* county; later, they also moved north into Daviess County.

When the Saints sought shelter in Clay County, both they and the local citizens expected their stay to be temporary. Consequently, in the spring of 1836, Bishop Edward Partridge and W. W. Phelps explored potential sites for LDS settlements in northern Ray County, an expansive region commonly known as the Far West, which stretched north to the Iowa border. Most of the territory was prairie covered by tall grass, with timber only along the streams and rivers. They identified suitable sites and the Saints began purchasing land along Shoal Creek in northern Ray County, about thirty miles northwest of Liberty. In the summer of 1836, when Clay County officially requested the Latter-day Saints to leave, Church leaders announced their intent to move to northern Ray.

Ray County residents opposed the plan, however, an opposition made firmer when approximately one hundred families of migrating Saints from Ohio camped on the Crooked River in lower Ray County. Although many of the Saints in the camp were ill and most without funds to purchase either provisions or lands, the local citizens threatened them with violence if they did not leave. Another hundred impoverished LDS families were already traveling toward Missouri. Only after Church leaders assured Ray County officials of their intent to settle uninhabited and generally unwanted prairies to the north and to apply for a new county did opposition wane. Both parties agreed to establish a six-mile buffer zone or a no-man's land where neither Mormons nor non-Mormons would settle.

Early in August 1836, W. W. Phelps and John Whitmer, members of the Missouri stake presidency, located a site for a city on Shoal Creek and called it Far West. It was twelve miles west of Haun's Mill, a small LDS settlement created by Jacob Haun a year earlier. The Saints began gathering near Far West in late summer and fall and soon built numerous smaller settlements.

Alexander W. Doniphan, state legislator and friend to the Saints, introduced a bill in December 1836 to create two new small counties from sparsely settled northern Ray County. Doniphan named the new counties Daviess and Caldwell after two famous Kentucky Indian fighters. Cald-

well County, the location of the Far West and Shoal Creek settlements, would be exclusively for Mormons; they would have their own militia and their own representation in the state legislature. Since many considered this segregation of the Latter-day Saints an excellent solution to the Mormon problem, the bill passed and was signed into law December 29, 1836. By early 1837, Missouri Saints were pouring into Caldwell County and began constructing log houses and preparing the soil for spring planting. The standard government rate was \$1.25 per acre for unimproved land, and within a year most of the land was claimed and much of it was under cultivation. Civil officers were selected, and as in other counties, a county militia was organized as an arm of the state militia.

Some of the land around Far West was purchased by W. W. Phelps and John Whitmer using nearly \$1,500 that had been raised to aid the poverty-stricken incoming Saints. Without consulting other local leaders (*see* HIGH COUNCIL), they developed the land, sold it, and retained some of the profit for themselves, thus creating discord. Conflict festered in Far West throughout 1837 until Joseph SMITH, visiting from Ohio in November, temporarily resolved differences among the leaders. During his visit he also established committees to identify additional settlement sites.

New tension arose among the Saints during the winter, however, when Oliver COWDERY and Frederick G. Williams arrived in Far West from KIRTLAND, OHIO. With Phelps and Whitmer, Cowdery sold Church land in Jackson County, violating a policy that the Saints should retain their claims in Zion (D&C 101:99). The local high council tried the three for disobedience and excommunicated them, along with Williams, who apparently sided with them. As prominent "dissenters," they stirred up trouble among the Saints through the first half of 1838.

In March 1838 Joseph Smith moved the headquarters of the Church to Far West. Other Ohio Saints planned to follow later in the year. That summer, the population in Caldwell County reached five thousand, a large percentage living in Far West, where the Saints had built hundreds of homes, four dry-goods stores, three family grocery stores, several blacksmith shops, two hotels, a printing shop, and a large schoolhouse that doubled as a church and courthouse.

The rapidly increasing LDS population required more new settlements. In mid-May, Joseph

Smith led an exploring expedition northward into Daviess County, where a few members had previously settled under a gentleman's agreement with the old settlers. The explorers found a beautiful townsite on the Grand River. While there, the Prophet received a revelation that this was also the site of ADAM-ONDI-AHMAN, mentioned in a revelation three years earlier as the valley where Adam had gathered his righteous posterity "and there bestowed upon them his last blessing" (D&C 107:53; cf. 78:15–16). This news helped confirm the decision to create a stake there and designate the area as a gathering place for Ohio members traveling to Missouri. At a June 28, 1838, conference in the newly laid-out community, affectionately nicknamed Di-Ahman, Joseph Smith's uncle, John Smith, was called as stake president. Throughout the summer of 1838, Latter-day Saints poured into Daviess County, where a plentiful harvest helped provide for the impoverished members of the Kirtland Camp when they arrived in early October. That same spring, the Saints also began to settle in DeWitt, in nearby Carroll County near the confluence of the Grand and Missouri rivers, where they established a steamboat landing from which immigrants could move to the other LDS settlements.

The Saints in northern Missouri industriously planted crops and built log houses throughout the summer, and prospects for peace appeared good. They still hoped for eventual reconciliation with the citizens of Jackson County so that they could return to their center place, but in the meantime they intended to prosper where they were. By revelation, Far West was to become a temple city (D&C 115:7), and the following spring, the Quorum of the Twelve would dedicate the temple site before departing on a mission to Great Britain (D&C 118:4). Revelation in Far West also prescribed the formal name of the Church, "even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), and established the tithing system, which continues to provide financial stability to the Church and to bless its members (D&C 119, 120).

But new difficulties arose. First, Sidney RIGDON publicly threatened dissenters in his June "Salt Sermon," intimating that they should leave Far West or harm would befall them. News of this threat reinforced anti-Mormon hostility throughout Missouri. Second, LDS militia officer Sampson Averd formed an underground group of vigilantes labeled DANITES. Averd convinced this oathbound

group that they operated with the approval of Church leaders and that they were authorized to avenge themselves against the Church's enemies, even by robbery, lying, and violence if necessary. Third, in an inflammatory Independence Day speech, Sidney Rigdon thundered out a declaration of independence from further mob violence. He warned of a war of extermination between Mormons and their enemies if they were further threatened or harassed.

Finally, and perhaps most important, the new LDS settlements in Adam-ondi-Ahman and DeWitt angered other Missourians who thought that the Mormons had agreed to stay in Caldwell County. Church leaders countered that as American citizens they had the right to buy land and live wherever they chose. Soon, depredations occurred, and with mobilization of militias on both sides, the stage was set for war. After violence erupted in October 1838, Governor Lilburn W. Boggs issued his infamous EXTERMINATION ORDER, declaring that all Mormons should be driven from Missouri or be exterminated.

At first, Church members attempted to defend themselves in their respective settlements, but the outlying towns were not defensible. Before all the Saints could gather to safety in fortified Far West, lives were lost in several confrontations, including the HAUN'S MILL MASSACRE, where seventeen LDS men and boys died. The siege of Far West took place during the last three days of October. Joseph Smith and other Church leaders were arrested and incarcerated, several in LIBERTY JAIL, and the Saints were forced to abandon their improved lands to their enemies and leave Missouri (see MISSOURI CONFLICT). Brigham YOUNG and Heber C. KIMBALL, members of the Twelve Apostles who were not imprisoned, and John TAYLOR, who was ordained an apostle in December, led the heroic efforts to relocate the approximately 12,000 Missouri Saints across the Mississippi River into Illinois.

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LELAND H. GENTRY

MISSOURI CONFLICT

Incidents of discord between Latter-day Saints and their neighbors in Missouri from 1831 to 1839 are sometimes known as the Missouri War. In 1838 the tensions that had intermittently produced violence escalated into large-scale conflict that ended with the forced expulsion of the Latter-day Saints from the state.

The first Latter-day Saints entered Missouri in January 1831 as part of the LAMANITE MISSION. These zealous missionaries soon drew the ire of both U.S. Indian agents and local clergy in Independence, the rough-hewn and sometimes disorderly seat of Jackson County and the head of the Santa Fe Trail. Joseph SMITH arrived in July 1831. In August he selected a site for a temple and designated Jackson County as the location of the millennial ZION or NEW JERUSALEM and as the gathering place for the Saints.

That summer more than one hundred Church members arrived in Jackson County from KIRTLAND, OHIO, and from other northern and eastern states; hundreds more soon followed. By the summer of 1833, more than a thousand were grouped into four settlements west of Independence, while others lived in the village itself.

Tension between the Latter-day Saints and their neighbors in frontier Jackson County mounted for several reasons. First, marked cultural differences set them apart. With New England roots, most Saints valued congregational Sabbath worship, education of their children, and refined personal decorum. In contrast, many Jackson County residents had come to the Missouri frontier from other states precisely to avoid such interference in their lives. Many held no schools for their children, and Sunday cockfights attracted more people than church services did. Often hard drinking intensified violent frontier ways. In the opinion of non-LDS county resident John C. McCoy in the *Kansas City Journal* (Apr. 24, 1881, p. 9), such extreme differences in customs made the two groups "completely unfitted to live together in peace and friendship."

Second, Missourians considered the Latter-day Saints strange and religiously unorthodox. Many LDS Church members aggressively articulated belief in revelation, prophets, the Book of Mormon, spiritual gifts, the Millennium, and the importance of gathering. Some went further and claimed Jackson County land as a sacred inheri-

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tance by divine appointment. Even David WHITMER, presiding elder of one branch, thought these boasts excited bitter jealousy. Articles on prophecy and doctrine published in the Church newspaper at Independence, the *EVENING AND THE MORNING STAR*, added to hard feelings. In addition, local Protestant clergy felt threatened by LDS missionary activity.

Third, because the Saints lived on Church lands and traded entirely with the Church store or blacksmith shops, some original settlers viewed them as economically exclusive, even un-American. Others accused LDS immigrants of pauperism when, because of diminished Church resources, they failed to obtain land.

A fourth volatile issue was the original settlers' fear that Latter-day Saints might provoke battles with either slaves or Indians. They accused the Saints of slave tampering. As transplanted Southerners who valued their right to hold slaves, the settlers erroneously feared that the Saints intended to convert blacks or incite them to revolt. They also correctly asserted that the Latter-day Saints desired to convert Indians and, perhaps, ally themselves with the Indians.

Finally, Missourians feared that continued LDS ingathering would lead to loss of political control. "It requires no gift of prophecy," stated a citizens' committee, "to tell that the day is not far distant when the civil government of the county will be in their hands; when the sheriff, the justices, and the county judges will be Mormons" (*HC* 1:397). These monumental differences between the Latter-day Saints and the Missourians eventually led to violence.

Vandalism against LDS settlers first occurred in the spring of 1832. Coordinated aggression commenced in July 1833, after the article "Free People of Color" appeared in the *Evening and the Morning Star*. Even though the article was written to curtail trouble, it so outraged local citizens that more than 400 met at the courthouse to demand that the Mormons leave. When the Latter-day Saints refused to negotiate away or abandon lands they legally owned, some citizens formed a mob and destroyed the press and printing house, ransacked the Mormon store, and violently accosted LDS leaders. Bishop Edward Partridge was beaten and tarred and feathered. Meeting three days later, the mob issued an ultimatum: One-half of the Mormons must leave by year's end and the rest by April (1834).

Local Church leaders sought counsel from Joseph Smith at Kirtland and assistance from Missouri Governor Daniel Dunklin. The Prophet urged them to hold their ground, and the governor advised them to seek redress through the courts. They did both. They employed lawyers from Clay County, including Alexander W. Doniphan and David R. Atchison.

Determined to settle the matter decisively, the old settlers mobilized to drive the Mormons out. Renewed violence began on October 31, 1833, with an attack on the Whitmer Branch a few miles west of the Big Blue River, near Independence. The mob demolished houses, whipped the men, and terrorized the women and children. For a week, attacks, beatings, and depredations against the Saints continued. On November 4 a mob again attacked the Whitmer settlement, making its streets a battleground. Two Missourians and one defender died.

The following day men led by Lyman Wight arrived from the Prairie Branch, twelve miles west, to protect members threatened at Independence. Colonel Thomas L. Pitcher then called out the county militia to quell the mob and negotiate a truce with Wight. According to John Correll, a Church officer at Independence, after the Saints surrendered their arms to the militia, the troops joined the mob in a general assault against them. Some county residents recoiled at this barbarism. John McCoy, whose father rode with the mob, later wrote in the *Kansas City Journal* (Jan. 18, 1885, p. 5) that the Mormons "were unjustly and outrageously maltreated." But neither Colonel Pitcher nor Lieutenant Governor Lilburn W. Boggs, a resident of the county, interfered.

The terrified Saints fled Jackson County in disarray. Most went north, across the Missouri River, and sought refuge in Clay County, whose citizens were generally sympathetic and hospitable. Even there, however, these refugees endured a miserable winter without sufficient shelter, clothing, or food—either in extemporized camps along the river or above the bluffs in abandoned summer slave quarters. By spring, though, industry, better weather, and the aid of Clay County citizens improved their desperate condition.

After the Missouri governor promised militia assistance, about 200 Saints marched from Ohio to Missouri to escort the exiles back to their homes. This paramilitary relief party was known as ZION'S CAMP. But reports of the camp's coming mobilized

anti-Mormons throughout Missouri's western counties, and when it arrived in Missouri, it encountered hundreds of armed adversaries. The promised military assistance from the governor was not forthcoming, and the camp disbanded in June 1834 without crossing into Jackson County. The revelation disbanding Zion's Camp declared that, because the Saints had not been blameless and must yet learn much, their anticipated Zion would not be redeemed for "many days" (D&C 105:2–10, 37).

All parties considered the Saints' exile in Clay County to be temporary. Joseph Smith still hoped for the strength to return to Jackson County in the near future. But the Clay County old settlers, fearful of the flood of new LDS arrivals, grew impatient. On the night of June 28, 1836, a Clay County mob, determined to drive the Mormons from the county, commenced to harass and beat them. The following day a convention of leading citizens entreated the Saints to leave the county before the mob struck further. Grateful for the refuge provided by Clay County citizens at a time of deep crisis, Church leaders agreed to move.

An uninhabited area north of Richmond became the new gathering place. Friends of the Saints, including state legislator Alexander W. Doniphan, guided the formation of a new "Mormon county" called Caldwell. By late 1836, with the county seat of Far West surrounded by other settlements, Latter-day Saints streamed into Caldwell County. In early 1838, after experiencing difficulties in Ohio, Joseph Smith arrived at Far West, and the settlement became Church headquarters. Many of the Ohio Saints soon followed. As LDS settlement extended into nearby Daviess and Carroll counties, competition with the old settlers resumed, eventually erupting into conflict.

Internal dissent, the aftermath of problems in Kirtland, also plagued the Church at Far West. Oliver COWDERY, the Missouri stake presidency (David WHITMER, William W. Phelps, and John Whitmer), and three apostles (Luke S. Johnson, Lyman E. Johnson, and William E. McLellin) were all excommunicated. Trying to prevent them from damaging the Church, Sidney RIGDON, a counselor to Joseph Smith, demanded in his June 19 "salt sermon" that the dissenters leave or be punished. Soon after, in a vigorous July 4 address, Rigdon declared the Church's independence from "mobocracy." These two sermons further incensed the public against expanding LDS influence.



Persecutions in Jackson County, Missouri, 1833, by C. C. A. Christensen (1878–1879, tempera on canvas, 6'6" × 9'9"). Many factors, including cultural and religious differences and the feared loss of political control, led to the violent expulsion of Latter-day Saints from Jackson County, Missouri, in 1833. Homes and barns were demolished, crops destroyed, and families attacked. Courtesy Museum of Fine Arts, Brigham Young University.

Hostilities that began on August 8, 1838, election day, ended a few months later with the expulsion of the Latter-day Saints from the state. At Gallatin, county seat of Daviess County, a fight ensued when Mormons were prevented from voting. Joseph Smith quickly took measures to protect his people in Daviess County, but matters worsened. As false rumors of his efforts and of the election day battle reached surrounding counties, hundreds of self-appointed regulators congregated in Daviess, Caldwell, and Carroll counties. State militia commanded by Major General David R. Atchison worked to keep an uneasy peace.

Fearing that Latter-day Saints, reinforced regularly by new arrivals, would soon control their counties, non-Mormons determined to attack. On October 2, 1838, a mob laid siege to the LDS settlement of DeWitt in Carroll County. The Saints petitioned recently elected Governor Lilburn W. Boggs for protection, only to be told that they must take care of themselves. Atchison's militia, weakened by mutiny and insubordination and lacking the firm support of the governor, failed to quell the mob. After ten days, the DeWitt Saints fled to Far West for safety; some in weakened condition died.

Faced with a heedless governor and an ineffective militia, Latter-day Saints reconsidered their long-standing position of passive defense. Concluding that without civil protection they had to protect themselves, in mid-October LDS leaders mobilized their own state-authorized militias in Caldwell and Daviess counties. These units actively confronted threatening mobs; there may also have been activity by units not strictly part of the militia (see DANITES).

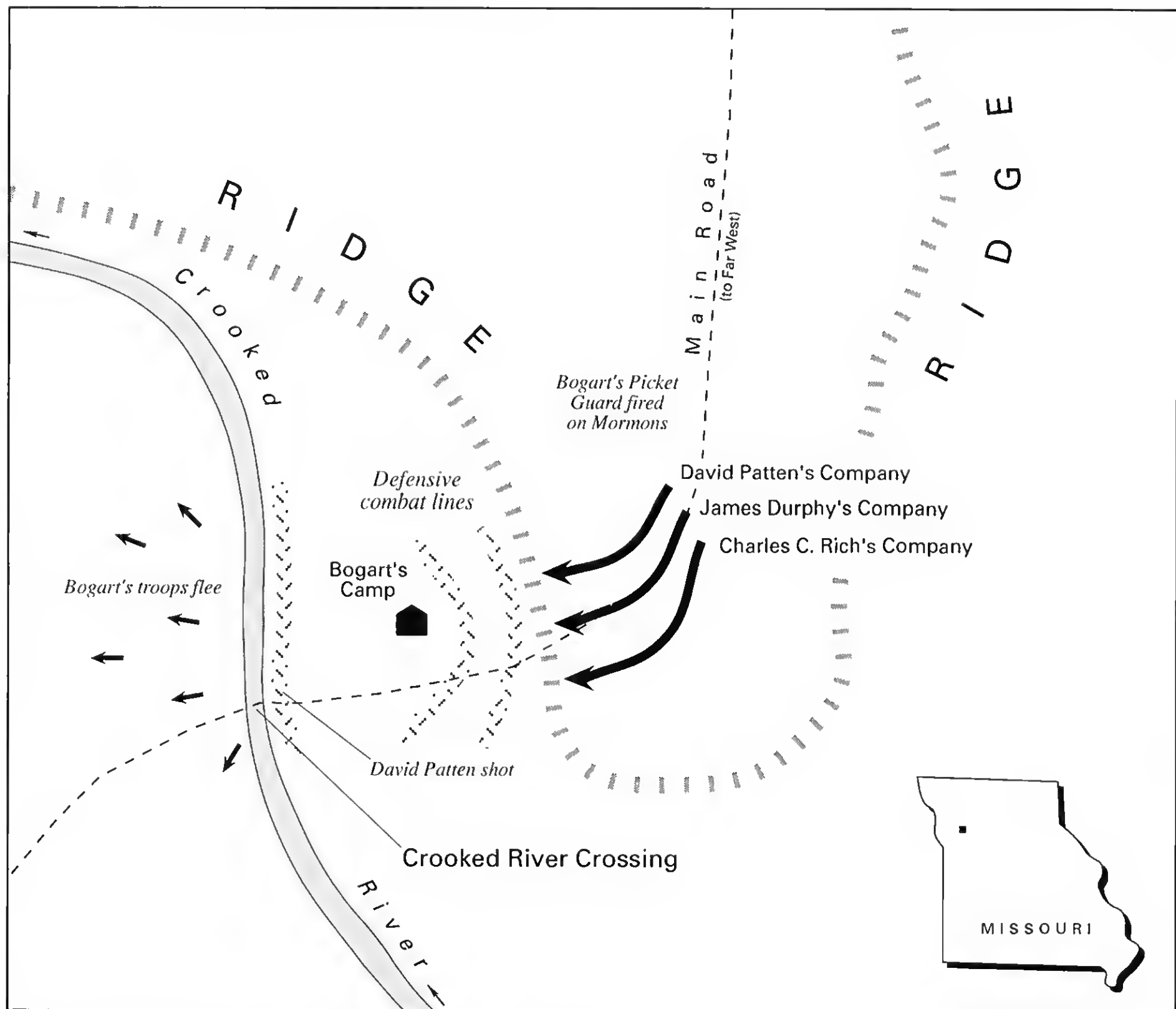
Raiders from Gallatin and Millport in Daviess County harassed the LDS community of ADAM-ONDI-AHMAN. Throughout October both sides engaged in burning, stealing, and intimidation. While clearly acting first in self-defense, some Latter-day Saints nevertheless felt that military measures were excessive. In late October, Thomas B. Marsh and Orson Hyde, both apostles, signed affidavits critical of Mormon actions.

Hostilities escalated into outright warfare. Far West Militia Captain David W. PATTEN, an apostle, pursued a renegade band of Missouri militia overnight to the Crooked River in northern Ray County where, at dawn on October 25, they clashed. Two died on the battlefield, one on each side, and two mortally wounded Saints died soon after, including Patten.

From the Battle of Crooked River, rumors of LDS aggression spread like wildfire. On the strength of these rumors, Governor Boggs issued his infamous EXTERMINATION ORDER on October 27, authorizing the state militia to drive all Mormons from Missouri or exterminate them. Three days later Colonel William O. Jennings launched an unprovoked attack on an LDS settlement at Haun's Mill, east of Far West, leaving seventeen men and boys dead (see HAUN'S MILL MASSACRE). Survivors joined other refugees fleeing to Far



This engraving (published by Samuel Brannan in New York, c. 1844–1845) shows the Missouri militia marching on the LDS settlement of Far West in the fall of 1838. Joseph Smith and other LDS leaders surrendered themselves to a court martial and the inhabitants of the settlement were disarmed. The Saints were then driven from the State.



BYU Geography Department

The Battle of Crooked River, Missouri, October 25, 1838.

West. On October 31, the militia under the command of Major General Samuel D. Lucas laid siege upon Far West.

To avoid bloodshed, Joseph Smith and others agreed to meet with militia leaders, who instead arrested them. A court-martial that evening summarily sentenced Joseph Smith and his associates to be shot, and Lucas ordered Brig. General Alexander Doniphan to execute them at dawn. Doniphan thought the order illegal and heroically refused to carry it out, declaring that he would bring to account anyone who tried to do it. After Far West defenders were disarmed, Missouri at-

tackers committed numerous outrages against women and property; a number of men were shot and at least one was killed.

While Joseph Smith and some of the others were jailed at Independence, in RICHMOND JAIL, and finally in LIBERTY JAIL, the rest of the Latter-day Saints were forced from the state. That winter, under the leadership of Brigham YOUNG, approximately 12,000 suffering Saints fled Missouri, most crossing the Mississippi River into Illinois at Quincy.

Joseph Smith and several others spent five months in jail awaiting trial for alleged murder,

treason, arson, and other charges growing out of the fall violence and attempts at defense. For the Prophet, this imprisonment evoked a legacy of strength and revelations from heaven (*see* DOCTRINE AND COVENANTS: SECTIONS 121–23). A trial was never held. On April 15, 1839, while being transported on a change of venue to Boone County, Joseph and his brother Hyrum were allowed to escape to join Saints and their families in Illinois.

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As an author, Mormon expressed his feelings, sorrowing at living in a wicked society (Morm. 2:19), and confessing that he had loved and prayed for his people (3:12), but was at last without hope

(5:2). He measured civility by how women and children fared (4:14, 21), seeking to unite them with husbands and fathers even when facing certain doom (6:2, 7). When the last Nephites fell, he penned a poignant lament in their memory (6:16–22).

As general of the Nephite armies (Morm. 2–6), Mormon helped to preserve his people from destruction by the Lamanites for some fifty-eight years, but then began to lose them first to sin and then to death (Morm. 2:11–15). Even so, he taught survivors that they would be spared if they would repent and obey the GOSPEL OF JESUS CHRIST, "but it was in vain; and they did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance" (3:3). At one time the Nephites became so vicious and hardened that Mormon refused to lead them into battle (3:11). But he could not bear to watch them perish, and although he had no hope that they could survive, he relented (5:1) and led them into their last battle from which only he, his son Moroni₂, and a few others survived (8:2–3). Moroni₂ lived to complete his father's record (8:1).

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PHYLLIS ANN ROUNDY

MORMON BATTALION

Though it never fought a battle, the Mormon Battalion, a volunteer unit in the 1846 U.S. campaign against Mexico, earned a place in the history of the West. Its men cleared a wagon road from Santa Fe to San Diego and helped secure California as United States territory. Members of the Battalion helped preserve a tenuous peace in southern California before the Treaty of Guadalupe Hidalgo ended hostilities. A wagon road they established between the Gila and the Rio Grande influenced the U.S. government to make the Gadsden Purchase. They also opened wagon roads via Carson and Cajon passes that linked California with Salt Lake City. Some former members of the Battalion eventually participated in the gold discovery and helped stimulate economic development in the Great Basin (see CALIFORNIA, PIONEER SETTLEMENTS IN). These former LDS soldiers ultimately

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(5:2). He measured civility by how women and children fared (4:14, 21), seeking to unite them with husbands and fathers even when facing certain doom (6:2, 7). When the last Nephites fell, he penned a poignant lament in their memory (6:16–22).

As general of the Nephite armies (Morm. 2–6), Mormon helped to preserve his people from destruction by the Lamanites for some fifty-eight years, but then began to lose them first to sin and then to death (Morm. 2:11–15). Even so, he taught survivors that they would be spared if they would repent and obey the GOSPEL OF JESUS CHRIST, "but it was in vain; and they did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance" (3:3). At one time the Nephites became so vicious and hardened that Mormon refused to lead them into battle (3:11). But he could not bear to watch them perish, and although he had no hope that they could survive, he relented (5:1) and led them into their last battle from which only he, his son Moroni₂, and a few others survived (8:2–3). Moroni₂ lived to complete his father's record (8:1).

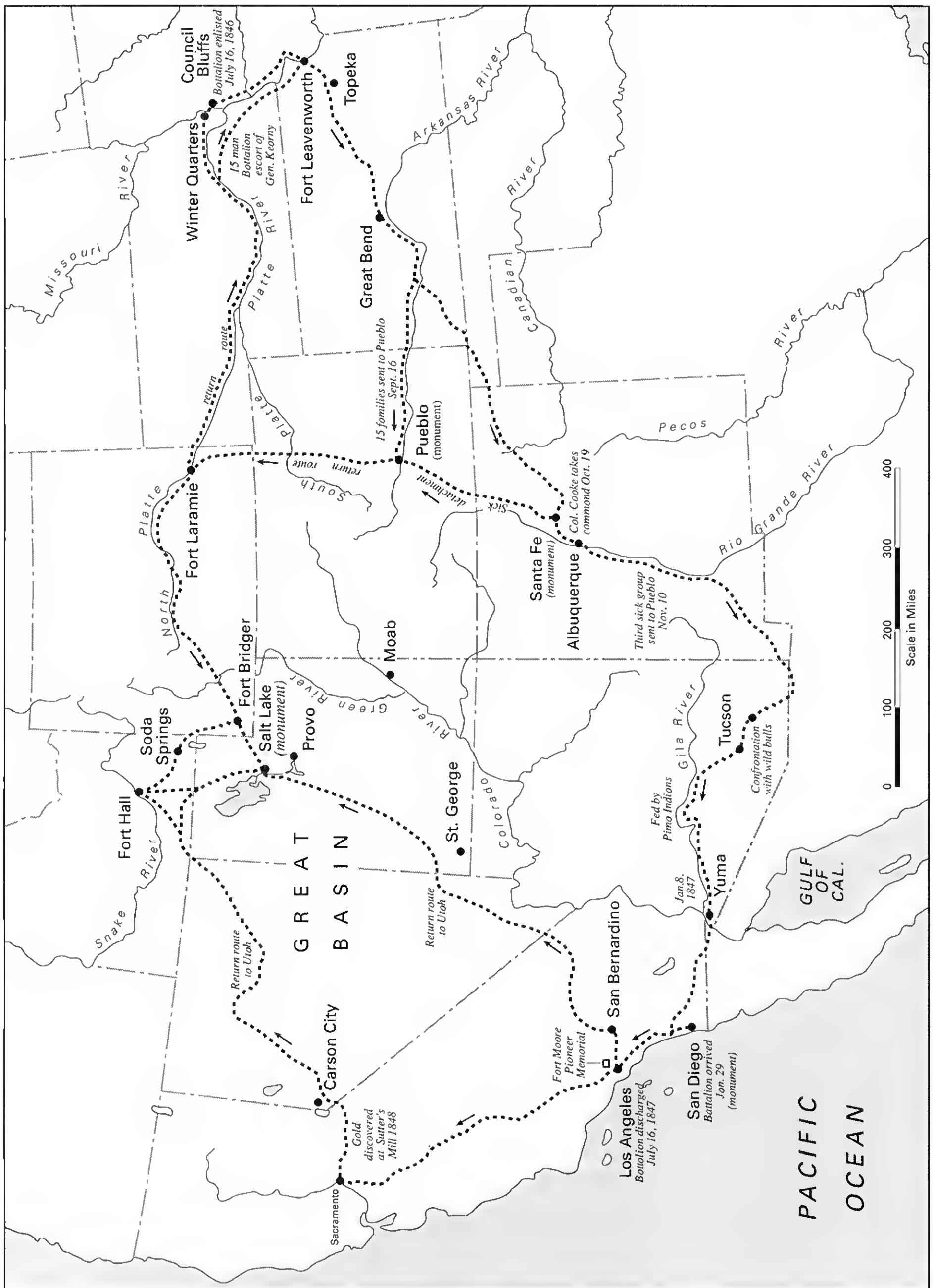
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PHYLLIS ANN ROUNDY

MORMON BATTALION

Though it never fought a battle, the Mormon Battalion, a volunteer unit in the 1846 U.S. campaign against Mexico, earned a place in the history of the West. Its men cleared a wagon road from Santa Fe to San Diego and helped secure California as United States territory. Members of the Battalion helped preserve a tenuous peace in southern California before the Treaty of Guadalupe Hidalgo ended hostilities. A wagon road they established between the Gila and the Rio Grande influenced the U.S. government to make the Gadsden Purchase. They also opened wagon roads via Carson and Cajon passes that linked California with Salt Lake City. Some former members of the Battalion eventually participated in the gold discovery and helped stimulate economic development in the Great Basin (*see* CALIFORNIA, PIONEER SETTLEMENTS IN). These former LDS soldiers ultimately



received favorable recognition both from their military commanders and from other non-Mormons for their industriousness and loyalty.

After Brigham YOUNG had determined a timetable for moving west from Winter Quarters early in 1846 (*see HISTORY OF THE CHURCH: C. 1844–1877; WESTWARD MIGRATION*), he instructed Jesse C. Little, president of the Eastern States Mission, to seek government assistance. With the help of Thomas L. KANE, Little explored the matter with Amos Kendall, an influential political adviser, and later directly with U.S. President James K. Polk. After making a decision to send an overland army to California under the command of Stephen W. Kearny, Polk confided in his diary on June 2, 1846: “Col. Kearny was also authorized to receive into service as volunteers a few hundred of the Mormons who are now on their way to California, with a view to conciliate them, attach them to our country, & prevent them from taking part against us” (Polk, p. 109).

President Polk authorized this enlistment despite several concerns. One was the danger of internal conflict because Kearny’s fighting regiments were mainly Missouri recruits, and Mormons and Missourians had little respect for each other since the Saints had been forced from the state in 1838–1839 (*see MISSOURI CONFLICT*). Polk also wanted to avoid the possibility that Mormon troops could be the first and possibly only American troops to reach California overland in 1846. The President’s confidential orders therefore gave Colonel Kearny almost unlimited authority to deal with such matters.

Kearny dispatched Captain James Allen to raise five hundred volunteers from the LDS camps on the Missouri River. The initial reaction to Allen’s call was overwhelmingly negative. Some feared that this call was part of a government conspiracy designed to ascertain their strength and to obstruct or prevent their movement west. The five hundred enlistees would be drawn from the able-bodied men most needed for the trek west, and few saw any potential benefit.

However, by early June Brigham Young realized, after struggling through the rain-soaked quagmires of southern Iowa, that the Saints could not safely reach the Rocky Mountains that year as planned. The proposed enlistment, he recognized,

could bring military pay that would be helpful for purchasing supplies; moreover, it would provide for transporting several hundred families to the West, allay fears about LDS loyalty to the United States, and secure the privilege of establishing temporary quarters on Indian land near the Missouri (*see WINTER QUARTERS*).

As a result, Church leaders began vigorously recruiting volunteers from COUNCIL BLUFFS to Mt. Pisgah. Heber C. KIMBALL called the enlistment a great blessing from Heaven, and Brigham Young explained that the soldiers would be mustered out in California, much closer to their new home in the West. Official rolls record an enlistment of 497 volunteers. In addition, as many as 80 women and children marched with the battalion, some of the women serving as paid laundresses.

Brigham Young selected LDS officers for the five companies, and the recruits voted to sustain his selection. The death of Colonel Allen en route to Santa Fe led to conflict: Should leadership fall to Captain Jefferson Hunt, senior Latter-day Saint officer, or to Lieutenant Andrew Jackson Smith of the regular army? Smith led the Battalion to Santa Fe, and the problem was solved when Kearny’s new appointee, Philip St. George Cooke, took command.

When it became apparent that some soldiers and most of the families lacked the stamina for the desert march to San Diego, three “sick” detachments, including nearly all the women and children, went to Fort Pueblo, Colorado. Pueblo was an ideal location, partly because it was the temporary home of more than forty Latter-day Saints from Mississippi who had proceeded farther west than the general exodus. Altogether about 275 Latter-day Saints spent an unusually mild winter at Fort Pueblo under the command of Mormon Battalion captain James Brown. The next spring they proceeded to the Salt Lake Valley, arriving July 29, 1847, just five days after Brigham Young’s party.

Commander Cooke, meantime, prepared the Battalion for the trek to San Diego. After sending the sick detachments to Pueblo, he reorganized the command staff and acquired provisions, including thirty-seven wagons. He left Santa Fe with 397 soldiers. On the Rio Grande River he sent a final sick detachment to Pueblo, leaving the battalion with approximately 340 men, four officers’ wives,

and only a few children prepared for the grueling desert march.

After a strenuous desert march, the battalion reached the Pima villages scattered along the Gila River. From there it followed the previously established Gila Trail to the Colorado River, forded the Colorado, then struggled from water hole to water hole along the southern edge of the Imperial Sand Dunes and across the Imperial Valley. Finally, it followed the dry Valleeito Wash to the infamous Box Canyon. As the sidewalls of the wash became too narrow for wagons, the men hewed a route through the rock outcroppings and brought the five remaining wagons into southern California.

The Mormon Battalion's only engagement of the war, the Battle of the Bulls, occurred December 11, 1846, when several of the battalion's hunters opened fire on wild cattle that had stampeded into the rear companies. The toll was ten to fifteen bulls killed, two mules gored to death, three men wounded. When the battalion later neared Tucson, Mexican soldiers and residents chose to flee rather than fight.

After reaching San Diego in January 1847, LDS soldiers were given a variety of garrison responsibilities, with fifteen serving as Kearny's escort back to Fort Leavenworth. After more than 300 were discharged in Los Angeles on July 16, 1847, Captain Hunt led about fifty northward to Monterey. Some of the 300 worked near San Francisco before reuniting for the trip to Salt Lake City. The largest group, about 164 men, met Captain James Brown of the Pueblo detachments on the Truckee River in the Sierra Nevada Mountains on September 7, 1847. Brown was en route to collect his men's pay in San Francisco. Brown brought news of the safe arrival of the PIONEERS in the Salt Lake Valley, along with word that the men were free to work in California or to proceed to Salt Lake City, depending upon their financial circumstances and desire.

While a few went eastward, the majority of the destitute men scattered for odd jobs, including about forty who worked at Sutter's Fort and a few who were at Sutter's Mill when James Marshall discovered gold. Eighty-one men reenlisted as the California Volunteers and performed garrison duty at San Diego. After their discharge in the spring of 1848, these men opened a wagon road via Cajon Pass to Salt Lake City.

Though leaving their families behind was difficult and their desert march arduous, by their sacrifice the men of the Mormon Battalion facilitated

the Saints' move to the Salt Lake Valley and helped develop the West.

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JOHN F. YURTINUS

MORMON HANDICRAFT

Mormon Handicraft, a consignment store for handwork, including quilts, rugs, dolls, baby clothes, and other handmade items, was founded in 1937 by Louise Y. ROBISON, then general president of the RELIEF SOCIETY. The store was organized as a means of allowing women to supplement their family income during the depression of the 1930s (*History of Relief Society*, p. 115). Mormon Handicraft followed the pattern of earlier women's co-op stores operated by Relief Societies from the mid-1870s to 1912 (*A Centenary of Relief Society*, pp. 83-84).

Operated as a nonprofit organization, the store was originally administered by the Relief Society leaders, who desired "to preserve the skills of our pioneer ancestors and the skills and crafts of the various countries" (*History of Relief Society*, p. 115). General Board member Nellie O. Parker declared, "For the world to beat a path to the door of Mormon Handicraft Shop is our aim; and if Emerson is right, we are confident it will be so when people know of the fineness and skill of the workmanship to be found here" (Parker, p. 417).

An advertising brochure proclaimed, "Rare skill in handicraft from every country has been perpetuated in Utah. . . . This cosmopolitan background, unique for thrift and versatility, has produced a handicraft guild not to be found in any other place in the world. . . . There is quality only hands can produce" (Parker, p. 417). The brochure was distributed in dining and lounge cars of trains coming into Salt Lake City and was placed in a display case in the Hotel Utah lobby. The cam-

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paign was successful: On one occasion, Parker reported, after a visit to the store, a buyer for the Altman Company ordered "up-to-the-minute luncheon sets, copper work and oxen-yoke lamps" (Parker, p. 417).

Beginning in 1960, its scope was broadened and Mormon Handicraft became a distribution point for materials and ideas for the Relief Society's homemaking meetings, particularly quilting and other handwork supplies. Through the Homemaking Department of the Relief Society, women learned and practiced homemaking arts. The monthly compassionate service instruction given in Relief Society, where members were taught ways to assist less fortunate Church members, often included the production and distribution of quilts, clothing, and other necessities for the home. Availability of materials and classes was, therefore, welcomed by local Relief Society leaders. The sale of materials also helped maintain the economic viability of Mormon Handicraft.

As the Church grew, the need for a centralized distribution and education point diminished, and the shop as a separate unit was closed in January 1986 (*Church News*, Jan. 26, 1986, p. 12). The store then became a division of DESERET BOOK COMPANY in June 1986. At the time of transfer, Ronald A. Millett, Deseret Book president, affirmed the company's goal of preserving Mormon Handicraft's reputation in both consignment and retail supply operations (*Church News*, June 8, 1986, p. 14).

In 1987, Mormon Handicraft accepted over 9,000 different items made by 1,900 contributors, ages fourteen to ninety-two. Contributors varied from the widow in Salt Lake City who for forty-eight years produced dish towels, stuffed animals, aprons, bibs, and almost ten thousand crocheted heart sachets, to the women in the Philippines who sold elaborate lace-edged handkerchiefs as their sole income source (*Church News*, Mar. 28, 1987, p. 10; *Mormon Handicraft: A Brief History*, p. 5).

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CAROL L. CLARK

MORMONISM, AN INDEPENDENT INTERPRETATION

One may take two basic approaches to the study of Mormonism as a religion. The first, which involves examination and careful consideration of the claims of Mormonism to be the truth, is a predominantly religious undertaking. Investigators search for answers to the fundamental question of whether The Church of Jesus Christ of Latter-day Saints (or the Reorganized Church of Jesus Christ of Latter Day Saints, as the case may be) is, or is not, the only true Christian church and whether, in fact, the Saints have the only legitimate priesthoods of Jesus Christ (Melchizedek and Aaronic).

The other approach to the study of the Latter-day Saints has as its goal not truth so much as understanding. Scholars—both in and outside the academy—study LDS theology, doctrine, ritual, ecclesiology, organizational structure, and the Mormon experience across time in an effort to determine what sort of movement Mormonism is and where and how it fits into the grand mosaic of world religions.

In addition to all the individuals who became Mormon converts, large numbers of journalists and Gentile clerics mounted explorations of the first sort during the nineteenth and the early part of the twentieth century. Many of the journalists decided that Mormonism was not a religion at all, while most clerics concluded that it was a Christian heresy. As for academic approaches to the topic before the middle of the twentieth century, only a small number of scholars made serious efforts to comprehend where the Latter-day Saints stood among the world's religions.

Some scholarly studies of Mormonism were completed before that time. In an appendix to an article on "Scholarly Studies of Mormonism," Leonard J. Arrington listed thirty-two doctoral dissertations on Mormon history and culture that were completed by 1950 (p. 30). Additionally, almost as soon as professional associations of scholars started to publish articles and proceedings in journal form, articles about the Saints started to appear in professional journals. But despite the serious and systematic study represented in these dissertations and professional articles, only a small number of authors pulled back from their material to attempt a classification of Mormonism within a broad religious context.

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This situation changed after World War II when Mormon and non-Mormon scholars alike

went beyond intensive studies of such discrete aspects of Mormonism as land settlement patterns, migration, or church-state relations. The results of this new work generally emerged as analyses of Mormonism from the secular perspectives of sociology, and social, cultural, political, and economic history. Then in the 1950s, scholarly taxonomists, working from the viewpoint of the history and sociology of religion, proposed schemes of classification other than the old one of whether or not Mormonism was a Christian heresy.

There were precedents for this study, too. The Scottish historian Robert Baird, who published *Religion in America* (1844), the first systematic description of American Christianity, divided the nation's churches into evangelical and liturgical camps, and included Mormonism in the latter. While essentially correct as far as it went, this obviously superficial analysis reflected the author's concentration on worship forms and ecclesiastical organization and his neglect of essential doctrines. Other students of American religion pictured the LDS movement as an illegitimate hybrid, combining elements of Puritanism, congregationalism, evangelism, and the antidenominational Christians (Campbellites) into a deviant variety of Protestantism. In one or another form, this characterization of Mormonism as irregular or aberrant was the standard interpretation that found its way into surveys well past the 1960s (see Handy).

After World War II, religious history—or church history as it was then known—started to change. An increasing number of its practitioners began to approach the study of American religion outside a denominational context and without privileging Protestantism. Disparaging portrayals of Mormonism started to give way among students of American religion. At the same time, with the rise to prominence of social science on the academic scene and a virtual explosion in the number of graduate students pursuing degrees in history, a substantial new contingent of scholars turned their attention to the Latter-day Saints. Rather than debunking Mormonism, they treated the Latter-day Saint movement as a case study from which to generalize about religion and culture—or politics or economies.

Although sharing a similar basic attitude toward Mormonism, the new generation of scholars did not arrive at similar conclusions. The disciplinary approaches and research agendas of the historians and social scientists who worked on Mormon-

ism were so different that their results were not only dissimilar but contradictory. Instead of clarification, they brought confusion. When the distinguished historian Sydney Ahlstrom prepared the text for his *Religious History of the American People* (New Haven, Conn., 1972), he was unable to decide how Mormonism ought to be categorized. "One cannot even be sure," he said, "whether [Mormonism] is a sect, a mystery cult, a new religion, a church, a people, a nation, or an American subculture; indeed, at different times and places it is all of these" (p. 508).

By the time Ahlstrom wrote, a general lack of agreement about Mormonism had replaced the earlier non-Mormon consensus that it was a Christian aberration. In attempting a synthesis, he had to confront a wide array of interpretations and classifications of the movement. Available to him were the works of the scholars who, concentrating on the relationships between the Mormon prophet, his successors, and the Mormon people, tended to argue that the Latter-day Saints are, finally, just one more group over whom a charismatic leader exercised undue control. However carefully written, scholarly treatments in this vein presented conclusions that ultimately coincided with Anthony Hoekema's definition of Mormonism as a cult.

By contrast, the work of those who primarily concerned themselves with LDS beliefs came to agree with William A. Clebsch's classification. Clebsch did not accept the cultic designation. He held that belief in the Church of Jesus Christ as the only true church and in the "restored" LDS Aaronic and Melchizedek priesthoods as the only legitimate priesthoods turned Mormonism into one more "sect to end all sects." Timothy L. Smith described the movement as an idiosyncratic form of primitive Christianity, hence, sectarian.

Taking another tack, Mario De Pillis found in early LDS history a "Search for Authority," and from that reached a much broader conclusion. In 1956, sociologist Will Herberg, in the influential *Protestant-Catholic-Jew*, argued that these three forms of organized religion were the most satisfactory vehicles in America for establishing one's identity within the national culture. De Pillis added Mormonism to Herberg's triad, making it the "fourth major religion . . . generally accepted in American society."

Study of the movement's beginnings in New England and western New York, the celebrated

Mormon trek, and the establishment of an LDS kingdom in the Intermountain West confused the issue further, for geographical circumstance generated the idea that Mormonism is an "American religion" (Thomas J. Yates, "Count Tolstoi and 'The American Religion,'" *IE* 42 [Jan. 1939]:94). This oft-repeated phrase, said to be Count Leo Tolstoi's, was a main idea behind Thomas F. O'Dea's influential sociological study of the Mormons (1957). It was also woven into Klaus Hansen's study of *Mormonism and the American Experience* (1981), and reappeared in R. Laurence Moore's study of *Religious Outsiders and the Making of Americans* (1986).

In the same quarter-century that saw the appearance of enormous numbers of historical and sociological studies of the LDS movement, a new discipline, religious studies, made its way into the American academy. Combining insights from history and sociology as well as anthropology, psychology, theology, and studies of comparative religion, religious studies methodology enabled scholars to study religions without asking about their truthfulness. Significantly, although religionists (the designation increasingly given to scholars in religious studies) address the question of how religion provides an avenue for accomplishing cultural tasks, they do not universally define religion as a product of culture. Central also to this method of studying religion is the distinction between the sacred and the profane (the ordinary, that which is not sacred) and separation of religion into its various dimensions: the mythological, doctrinal, ritual/liturgical, ethical, social/institutional, and experiential.

This new discipline provided students of Mormonism with an additional set of conceptual tools. Approaching Mormonism from this perspective made it possible to see, for instance, that R. Laurence Moore may be correct in his argument that the Mormons were religious outsiders who have moved a long way toward acceptance as insiders in America without concluding that Mormonism is an American religion. Geographical and social locations no more made Mormonism an American religion than the location of Christianity's beginnings in Palestine, Greece, and Rome made Christianity a Palestinian or Graeco-Roman religion.

American culture surely influenced Mormonism. But Fawn McKay Brodie, a biographer of the Prophet Joseph Smith who argued this way, said Mormonism was not simply an American cult or

some sort of new subdivision of Christianity. Brodie understood Mormonism to be related to Christianity in much the same way that Christianity is related to Judaism. That insight foreshadowed a religious studies approach. She also saw Mormonism as a product of the creative genius of Joseph Smith, which, in sociological terms, placed Mormonism in the cultic category, one of the older ways of understanding the religion.

A religious studies approach permits an analysis that treats Mormonism as more than the sum of its parts. From this comprehensive viewpoint, any characterization of the movement as the creation of one or two powerful, charismatic figures is seen, at the very least, to be incomplete. The numerous definitions that label the movement as "a sect, a mystery cult, a new religion, a church, a people, a nation, or an American subculture" are also partial. All in all, Mormonism, from the religious studies perspective, is best understood as a new religious tradition. The movement rests on a foundational tripod composed of a prophetic figure, scripture, and experience—Joseph Smith, the Book of Mormon, and the corporate life of the early Saints. By grasping the interaction of these three, one can firmly place Mormonism in the overall sweep of religious history.

Although Smith's role as prophet was established among his first followers before the publication of the Book of Mormon, this mysterious work, claiming to be of ancient origin, supported his prophetic position. It contains statements showing that Joseph Smith's movement would fulfill Old Testament prophecy, making modern Mormonism an extension of ancient Israel. Following on this association, Joseph Smith's own revelations proclaimed the opening of a new dispensation of the fulness of times and the restoration of both the true Church of Jesus Christ and the Aaronic and Melchizedek priesthoods. Together the Book of Mormon and Smith's revelations provided a means for his followers to connect with Christianity's apostolic era and with ancient Israel, while at the same time stirring within them such intense millennial expectations that they came to believe that they were living on the edge of time, in the "winding-up scene."

The revelation for the Saints to gather heightened the power of Smith's message and his place at the head of the movement. It brought his followers together in a place where the Saints could hear the prophet's message with their own ears, see the

construction of the House of the Lord, with their own eyes, and participate in the daily activities of a community entirely composed of Saints of the latter days. Whether in New York, Ohio, Missouri, or Illinois, the Mormons' association with their "living prophet" and the routine interaction that occurred among the company of Saints lent such transcendental significance to the events of their everyday lives that Smith and his adherents were collectively ushered into "sacred time." This experience, this conscious living-out of sacred history, was as crucial to the creation of this new tradition as was the initial appearance of the Book of Mormon and the revelations of the Prophet Joseph.

The importance of the revelations should not be underestimated. It was by means of revelation that the Saints came to perceive of their ecclesiastical institution as the Church of Jesus Christ, formed again in a new age, and their community as a communion of Christian Saints called together in a new dispensation. Revelation likewise added to the idea of reformation the much more radical conception of the "restoration of all things." Not only church, priesthood, and primitive *ecclesia* were restored, but also Hebrew patriarchy, a political kingdom developed on a Solomonic model, and "ancient ordinances" (the endowment, baptism for the dead, and marriage for time and eternity). These truly set the Saints apart. The incorporation of these ideas into the movement, first in the political organization of the kingdom of God and afterward in additions to Mormonism's temple ritual and cultural life (through plural marriage) forever separated Mormonism from Catholic and Protestant forms of Christianity.

From that point forward, Mormonism was not merely related to Christianity as Christianity had been related to Judaism, that is, as reformation and consummation; now there was a direct relationship with the Hebrew tradition. Gradually the Christian view of being connected to Israel through adoption, being grafted in, was replaced with a new understanding of the relationship between the Saints and Israel. Acceptance of the LDS gospel came to be regarded as evidence that the blood of Abraham flowed through Mormon veins—evidence that was confirmed through the ritual of the patriarchal blessing in which Saints are informed of their membership of adoption into the family of one of Jacob's sons. Although this belief is, ultimately, a rhetorical construction of blood descent, it gave the Saints an identity as a "chosen

people" that had a powerful impact on their understanding of themselves.

Magnifying as it did the difference between the members of their re-formed Church of Jesus Christ and other Christians, the idea of the restoration of all things was not universally welcomed within the Mormon fellowship. Initially attracted to Mormonism by the emphasis on primitive Christianity, many of Smith's earliest followers felt ambivalent about innovations connecting the movement to ancient times. In Missouri and Illinois there was resistance by some to the creation of a Mormon political kingdom that involved physical as well as psychic separation from non-Mormons.

Growing out of this ambivalence, a rupture divided the movement into two branches after the murder of Joseph Smith in 1844. While the history of The Church of Jesus Christ of Latter-day Saints, headquartered in Salt Lake City, Utah, can be fully comprehended only through the lens of LDS belief in the "restoration of all things," the same is not true of the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, headquartered in Independence, Missouri. Organized again (reorganized) in 1860 when Joseph Smith III, the Mormon prophet's eldest son, accepted the position of president and prophet to the church, this division of Smith's followers rejected the political kingdom of God and many, if not all, the innovations that the first Mormon prophet had introduced under the rubric of the "restoration of all things." Emphasizing the reformation character of the movement, they placed themselves and their church in a much closer relationship to traditional forms of Christianity than did the Saints who followed Brigham Young to the Intermountain West.

In the history of The Church of Jesus Christ of Latter-day Saints and in the distinctive temple beliefs and practices that separate it from the Saints who did not go west, Mormonism is found as a new religious tradition in its purest, most undiluted form. The Utah Latter-day Saints experienced a trek through "the wilderness" and an extended period of residence sequestered in a "land of promise" whose internal political organization and social system were dominated by restoration doctrines. Seclusion within their mountain fastness and a sense of being under siege accelerated the systematizing of their distinctive doctrines as well as the development of a temple-centered culture. These heightened and preserved the Saints' sense of sep-

aration and chosenness long after political, social, and economic isolation came to an end.

An advantage of considering Mormonism as a new tradition rather than a church, denomination, sect, or cult is that it clarifies the divisions within the movement. The break following the prophet's death between the Saints who went to the Intermountain West and those who remained in the Midwest cannot really be understood as an ordinary sectarian schism any more than the separation of Christianity into Eastern Orthodoxy and Roman Catholicism or the division of Islam into Sunni and Shi'ite Muslims were sectarian schisms. Within the Mormon tradition, then, there are two divisions, two churches. Because schisms have occurred in both of these divisions, Mormon sects also exist. Mormon fundamentalists, Saints who maintain the practice of plural marriage, are the most visible of such sectarian groups.

Latter-day Saints of all varieties are as certain of their identity as Christians as any Roman Catholic or Evangelical Protestant. But they live in a dispensation all their own. Their particular history, their singular doctrines and ritual practices, and their perception of themselves as a peculiar people do not simply set them apart from other Christians as one more subdivision of that tradition. Mormonism will remain separate and be best understood as a new religious tradition as long as the Saints maintain their belief that their church organization is the original Church of Jesus Christ, restored to them alone in 1830, and as long as they maintain the complementary position that in Mormonism is found the restoration of all things.

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JAN SHIPPS

MORMONISM, MORMONS

"Mormonism" is an unofficial but common term for The Church of Jesus Christ of Latter-day Saints and the doctrinal, institutional, cultural, and other elements forming its distinctive worldview and independent Christian tradition. "Mormons" is the equivalent term for members of the Church, with "Mormon" being both the singular noun and the adjective.

Over the years these terms and other, less common variants have been widely used (such as "Mormonite" in early decades of the Church), but members prefer the official name revealed by the Savior to the Prophet Joseph SMITH—The Church of Jesus Christ of Latter-day Saints—in order to emphasize the central role of Jesus Christ in their doctrine and worship (D&C 115:3-4). The shortened name that most contemporary members use instead of "Mormonism" is "LDS Church," with "LDS" used in place of "Mormon" and "Latter-day Saints" or "Saints" used instead of "Mormons."

The term "Mormon" derives from the Book of Mormon, published in 1830 and recently subtitled *Another Testament of Jesus Christ*. This book is accepted by the Church as scripture along with the Bible (see BIBLE: LDS BELIEF IN THE BIBLE).

Mormonism refers to the divinely inspired doctrine taught by Joseph SMITH and the succeeding leaders of the Church. It views human life as a stage in the eternal progression of intelligent beings who, as God's spirit children, must choose, in thought and deed, whether to accept or reject Christ's gospel, teachings, and covenants (see PLAN OF SALVATION). Latter-day Saints see the Church's teachings as true Christianity, restored to earth in its original purity by Christ himself, and thus they frequently refer to the Church, its doctrines, and its priesthood as "restored" (see RESTORATION). Basic Church doctrines include belief in a personal God vitally concerned with his children, the divinity of the Savior Jesus Christ and his infinite atonement, the universal need for repentance and baptism by proper authority, continuing revelation through living prophets, the brotherhood and sisterhood of all human beings, the eternal sanctity of marriage and family, and the responsibility to be self-reliant and to help others. Many of the basic beliefs of the LDS Church are succinctly summarized in the thirteen ARTICLES OF FAITH, which serve, among other things, as an outline of the basic doctrines for members of the Church.

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A salient characteristic of Church practice is the delegation of specific ecclesiastical responsibilities to every active member of the Church (*see* LAY PARTICIPATION AND LEADERSHIP). This results in a high level of voluntary member activity, commitment, and sense of community. Only men belong to the priesthood; but both women and men share priesthood blessings, and both hold significant leadership and teaching positions, perform missionary and temple work, and participate prominently in most Church meetings. Other notable Church practices include the encouragement of education, thrift, community service, missionary work, genealogical record keeping, and temple worship.

While the Church is clearly conservative on many issues, its central reliance on continuing revelation provides a divinely guided flexibility, especially in areas of practice. Through the living Prophet, changes are effected as revelation is sought and received. Two main practices discontinued over the years are polygamy, officially ended in 1890 (*see* PLURAL MARRIAGE; MANIFESTO OF 1890), and gathering to a central geographical location, largely ended in the 1920s (Allen and Leonard, p. 496–97; *see* IMMIGRATION AND EMIGRATION). At the same time, other practices have been introduced: TITHING, revealed in the 1830s, has been normative since the 1890s; and the complete avoidance of drugs such as tobacco, alcohol, tea, and coffee has been formally required of all active members since the 1920s, nearly a century after first having been revealed (*see* WORD OF WISDOM). FAMILY HOME EVENINGS, introduced in 1915, were widely instituted as a weekly practice in the mid 1960s. Extension of priesthood authority to all worthy male members, regardless of race, was granted in 1978 (*see* DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2). Latter-day Saints expect that further changes will be made by revelation as the needs of the Church unfold.

Mormonism is not a political ideology. The Church's policy regarding governments allows it to thrive in a wide variety of political contexts around the world. It supports separation of CHURCH AND STATE, respect for duly established law and government, and members' active participation in civic and charitable affairs (D&C 134; *see* POLITICS: POLITICAL TEACHINGS). War is generally condemned, but military service is not forbidden. Well before the 1950s, the Church frequently

took positions on political issues, especially some affecting Utah. Since that time, Church leaders have increasingly urged members to decide such questions for themselves and have implemented a policy of Church neutrality toward government, except in instances where political developments clearly impinge on important moral issues or severely restrict members' freedom to practice their religion.

In common speech, the terms "Mormonism" and "Mormon" are not limited to the official teachings or practices of the Church, but often also refer to particular lifestyles, cultural viewpoints, historical events, philosophical outlooks, and artifacts that are characteristic of the broader Latter-day Saint tradition or culture. In most formal settings, however, the Church prefers to avoid the use of these substitute terms wherever possible, to direct attention to the true name of the Church.

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DONALD K. JARVIS

MORMONISM AND WORLD RELIGIONS

See: World Religions and Mormonism

MORMON PIONEER TRAIL

The approximately 1,300-mile-long trail from NAUVOO, Illinois, to Salt Lake City, Utah, was certified by the National Trails Act of 1986 as a National Historic Trail—officially The Mormon Pioneer National Historic Trail. Contrary to popular belief, however, the famous trail was not a Mormon creation. The Latter-day Saints did very little trail-blazing. They followed territorial roads and Indian trails across Iowa; various segments of the Oregon Trail from the Missouri River to Fort

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Bridger in present western Wyoming; and the year-old trail of the ill-fated California-bound Reed–Donner party from Fort Bridger into the valley of the Great Salt Lake.

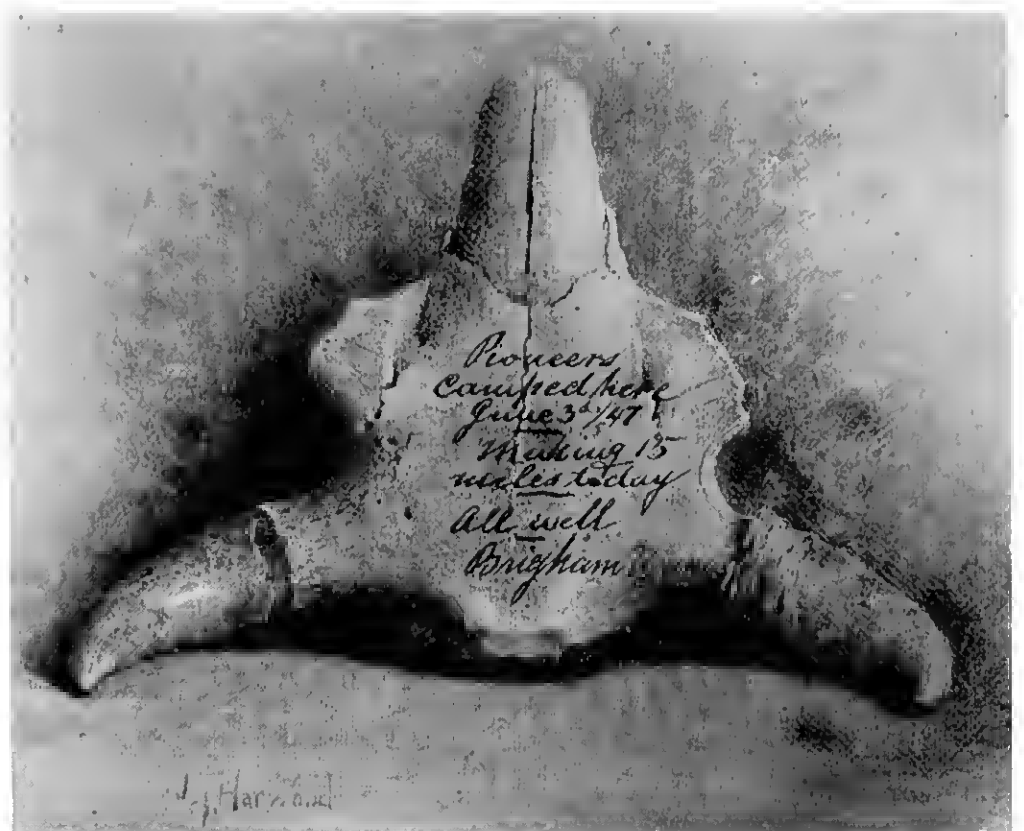
Although the trail was not blazed by the Latter-day Saints, and parts of it have at times been known as the Council Bluffs Road, the Omaha Road, the Great Platte River Road, or even the North Branch of the Oregon Trail, the entire route is today almost universally known as “The Mormon Trail” because the Latter-day Saints used it for twenty-three years in such large numbers (at least seventy thousand; no one knows just how many), because of the high drama of their “Exodus,” and because they developed separate strands or *trails* and wove them into their great *road* (see IMMIGRATION-EMIGRATION).

The trail divides into two unequal sections:

1. The approximately 265-mile-long section from Nauvoo on the Mississippi across Iowa to present-day Council Bluffs on the Missouri. This part of the trail was used relatively little: mainly by Latter-day Saints fleeing Illinois in 1846, by some immigrants



These ruts in stone on the Mormon Trail and Oregon-California Trail are still visible today near Guernsey, Wyoming. Courtesy LaMar C. Berrett.

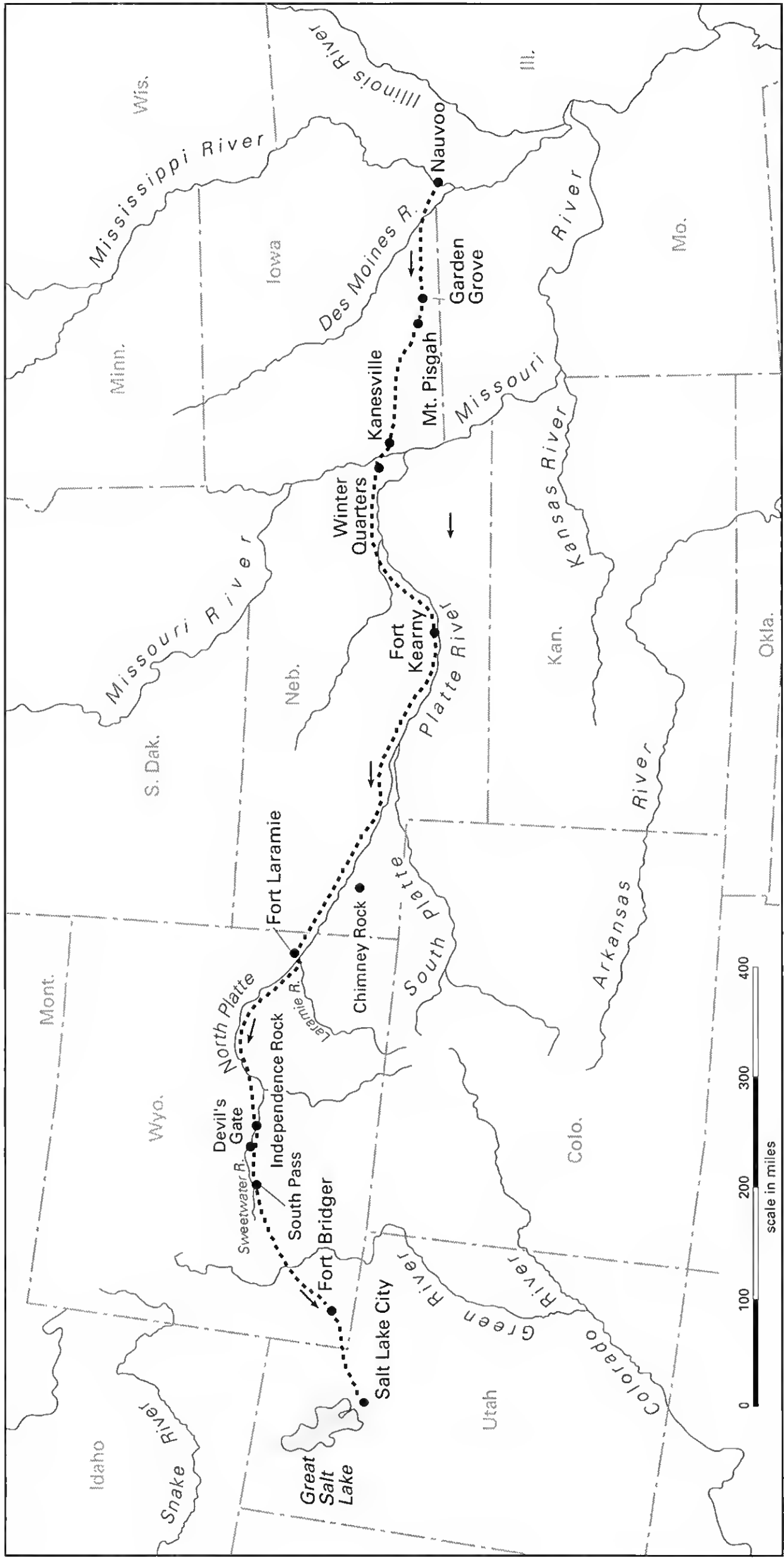


Trail marker, signed by Brigham Young, June 3, 1847. Artist: J. P. Harwood. Courtesy Utah State Historical Society.

“jumping off” from Keokuk, Iowa, in 1853, and in 1856–1857 by seven HANDCART COMPANIES from Iowa City who entered the Mormon Trail at present-day Lewis, Cass County, Iowa. Thousands of other Latter-day Saints crossed Iowa on variants of the 1846 route or on other trails, but all these intersected the trail of 1846 somewhere in western Iowa.

2. The approximately 1,032-mile-long trans-Missouri River segment from present North Omaha (one-time WINTER QUARTERS) and Florence, Nebraska, across Nebraska and Wyoming, into Utah. This part of the trail was used extensively from 1847 until completion of the transcontinental railroad in 1869. As in Iowa, variants evolved, but all LDS immigrants used all or parts of this trans-Missouri trail.

While the 1846–1847 trek from Nauvoo to Salt Lake City is by far the best-known part of the twenty-three-year-long Mormon overland migration, it is only part of the story. Between 1848 and 1868, LDS immigrants traveling west from the Missouri River developed or utilized at least a dozen other points of departure and followed many other trails, such as the Oxbow Trail (1849–1864), the Mormon Grove Trail (1855–1856), and the Nebraska City Cutoff (1864–1866). In one way or another, however, all these trails eventually intersected *the* Mormon Trail. Furthermore, with the



Union Pacific Railroad moving west from Omaha beginning in 1865, during 1867–1868 Latter-day Saints took trains from Omaha to four different railheads (North Platte, Nebraska; Julesburg, Colorado; and Laramie and Benton, Wyoming), from which they eventually picked up the Mormon Trail.

Across the monotonous, undifferentiated, rolling central lowlands of Iowa, the Mormon Trail of 1846 generally followed primitive territorial roads as far as Bloomfield, Davis County, and then vague Pottawattamie Indian and trading trails along ridges from one water source to another, always within fifty miles of the present Missouri state line. Today this part of the Mormon Trail is difficult to follow, not because of the terrain but because modern roads seldom parallel it and because the plow has destroyed most vestiges of it.

West of the Missouri River the Saints passed along river valleys, across grasslands, plains, steppes, deserts, and mountains, and through western forests. Topographically, the trail led across the central lowlands and high plains of eastern and central Nebraska, then the upland trough of western Nebraska and eastern Wyoming, through the Wyoming basin and the middle Rocky



Fort Bridger in western Wyoming was an important point on the Mormon Trail. Artist: W. H. Jackson. Courtesy Nelson Wadsworth.

Mountains, and into the desert valleys of the Great Basin.

From the Missouri River, Mormon companies followed the broad, flat valleys of the Loupe and Platte rivers for some six hundred miles to present-day Casper, Wyoming, then the Sweetwater River for about ninety-three miles to South Pass, thence



Pioneer wagon train at the mouth of Echo Canyon, Utah, 1867. Courtesy Utah State University.



This 1897 reenactment of a Mormon wagon train coming through Echo Canyon celebrates the fiftieth anniversary of the arrival of the first pioneer company in the Salt Lake Valley on July 24, 1847. Photographer: Charles W. Carter. Courtesy Nelson Wadsworth.

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In Nebraska, as in Iowa, there is little left today of the Mormon Trail, but modern roads do parallel the old trail closely. In Wyoming, however, with proper maps much of this old trail can still be found because the harsh terrain has held the ruts better and agriculture has obliterated little. In Utah, although modern roads follow the trail closely, very few of the original ruts remain.

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STANLEY B. KIMBALL

MORMONS, IMAGE OF

[This entry consists of three articles giving a survey of the Mormon image as it has been and is reflected in The Visual Arts, in Film, and in Fiction from the earliest days of the Church to the present.]

THE VISUAL ARTS

The early history of the Church, especially the uniqueness of its beliefs and practices, influenced the creation of an LDS, or Mormon, image in art. Caricature and cartoon were particularly well suited to the mass market, and Latter-day Saints were a favorite subject. Although some early works conveyed the complexities of the LDS experience, most people developed their image of members of the Church from portrayals that were selective and caricatured. While stereotypical images linger, current depictions of Latter-day Saints, frequently employing works by LDS artists, more accurately reflect the diversity and richness of Mormon life.

By 1860, media depictions had firmly established national stereotypes of Mormonism. During the next decades, negative, stereotyped images of Latter-day Saints appeared regularly in newspapers and magazines such as *Harper's Weekly*, *Van-*



INCEPTION OF MORMONISM—JOSEPH SMITH'S FIRST VISION

A non-LDS artist's early graphic image of Mormonism. This etching of Joseph Smith's First Vision appeared in T.B.H. Stenhouse, *The Rocky Mountain Saints* (1873), opposite p. 1. Courtesy Rare Books and Manuscripts, Brigham Young University.



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ity Fair, *Cosmopolitan*, and *Collier's Weekly*. Although some images were humorous, the effect was essentially harmful. Bunker and Bitton explain: "The simple fact is that most of the illustrations treating the Mormons were not low-key or objective; they were cartoons and caricatures with an obvious point of view. And that point of view was, with almost monotonous regularity, negative" (Bunker and Bitton, p. 148).

This negative image developed when the social climate in the United States allowed open hostility toward unpopular religious and ethnic groups. Major themes about Latter-day Saints focused on the public disapproval of the practice of polygamy, the Utah War of 1857–1858, and clashes between U.S. officials and LDS leaders. Although artists created some fresh interpretations as new events transpired, they were usually only variations on established themes.

However, a few artists ignored the stereotypical image of the Latter-day Saints and produced work that conveyed the complexity of the religion and its people. Arthur Boyd Houghton, an artist for the *Graphic*, a British weekly pictorial journal, visited Salt Lake City in 1870 and created a series of drawings featuring the Saints. His scenes of LDS life are rendered with respect and dignity, and reveal his compassion for humble people. Two paintings attributed to Albert Bierstadt and one by Maynard Dixon show thriving LDS settlements, the result of Mormon cultivation of the desert. Enoch Wood Perry, Jr., painted excellent likenesses of Brigham Young and each member of the Quorum of the Twelve Apostles. Photographer William Henry Jackson's pictures and sketches of the West include images of Salt Lake City, Mormon wagon trains, and farm life.

The Latter-day Saints have never lacked for artists and illustrators of their own to tell their story. While graphic artists in the East were generally creating negative, stereotyped images, LDS artists in the West were producing a rich and authentic pictorial record of their experience. The early Mormon experience, including the migration west and pioneer life in Utah, was chronicled by British artist Frederick Piercy and Danish artist C. C. A. Christensen, both converts to the Church (see ARTISTS).

In recent years, interest in the portrayal of Mormons as Mormons has diminished in non-LDS media and among non-LDS artists. At the same

time, the number of LDS artists, the diversity of their styles, and their interest in conveying LDS themes have all increased. Like the early artists who saw beyond the stereotypical images of their day, these modern artists have succeeded in conveying, at least in some measure, the complexities and richness of the LDS experience, made even more diverse as the Church has grown to include a worldwide membership.

[See also Art.]

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VIRGIE D. DAY

FILM

From the beginning of the twentieth century until the mid-1930s, the film portrayals of Latter-day Saints were generally negative. First publicly exhibited in the 1890s, commercial motion pictures continued the sensational characterizations depicted in the novels of the period. One of the earliest treatments was Thomas Edison's nickelodeon film *A Trip to Salt Lake City* (1905). More humorous than sinister, the film satirized the problems of a polygamous Mormon husband trying to give his many children a drink of water on a Pullman car bound for the city of the Saints.

More common were films such as *A Mormon Maid* (Lasky-Paramount, 1917), which portrayed the DANITES, stereotyped in earlier fiction as a posse of Missouri Mormon firebrands, as night-riding henchmen costumed like the Ku Klux Klan in D. W. Griffith's *The Birth of A Nation* (1915). Inspired by anti-Mormon novelist Winifred Graham's *The Love Story of a Mormon* (London, 1911), *Trapped by the Mormons* (Pyramid, 1922) brought to the screen a portrayal of a marauding LDS missionary in England preying vampirelike on unwary women. This film capitalized on the unfounded fear that LDS missionaries exploited women left widowed by World War I. A film version of Zane Grey's *Riders of the Purple Sage* (Fox) was released in 1918 and rereleased in 1921 despite protests that its negative depictions of Latter-day Saints and Utah would hinder the state's busi-



An innocent young woman finds herself caught in the clutches of a Mormon missionary on a billboard advertising the film *Trapped by the Mormons* (England, c. 1922), typical of the sensational image that was given of Mormons in films during the 1920s.

ness development. A sympathetic treatment of the Church was the feature-length historical drama *One Hundred Years of Mormonism* (Utah Moving Pictures Co., 1913).

From 1918 to 1945, approximately thirty anti-Mormon films were released worldwide. In the 1930s, however, the motion picture industry drafted a production code, which, among other things, forbade negative portrayals of religious organizations and their beliefs. In 1938, Twentieth Century Fox informed President Heber J. GRANT that it planned to produce a motion picture based on Vardis Fisher's historical novel *Children of God*. While he privately expressed fears of another negative screen image, partly because Fisher's novel was not fully understanding of the Church and its early leaders, President Grant nevertheless cooperated fully with the studio. The resulting film, *Brigham Young*, released in 1940, although not totally pleasing to Church leaders, was in most respects very positive and reversed almost four decades of negative stereotypes. Met with critical praise, it vividly portrayed the persecutions of Latter-day Saints in Nauvoo during the 1840s, the murder of Joseph SMITH, the trek west to the Great Basin, and the "miracle of the gulls" in 1848. The film showed Latter-day Saints not as the stereotyped wife stealers of earlier films but as industrious pioneers. In a fictional courtroom scene in which Brigham YOUNG defends Joseph Smith, the dialogue depicts the LDS cause as inextricably linked with that of America's founders seeking reli-

gious freedom. Produced at a time when Americans watched with concern the rising persecution of Jews in Hitler's Germany, the film defended the right of Latter-day Saints, or any other minority, to exist in a pluralist nation.

Since the 1940 release of *Brigham Young*, portrayals of Mormon history and culture in Hollywood films and television generally have been limited to humorous episodes dealing with polygamy as in *Wagon Master* (RKO, 1950), *Paint Your Wagon* (Paramount, 1969), *They Call Me Trinity* (West Film, 1971) and *Trinity Is Still My Name* (West Film, 1972), and *The Duchess and the Dirtwater Fox* (Fox, 1976). The only commercial feature-length treatment of Mormons between 1940 and 1990 was *Brigham* (Sunset Films, 1977), a low-budget film covering approximately the same period as *Brigham Young* but lacking the dramatic value of the earlier film.

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JAMES V. D'ARC

FICTION

For the first hundred years of LDS history, interest in Latter-day Saints as a subject for popular fiction was remarkably high. Taking its stereotypes from the pseudo-histories and travel narratives that circulated widely, fiction about Mormons emphasized melodramatic characters and fantastic plots full of violence and mystery. Similar patterns continued into the mid-twentieth century, but since then, Latter-day Saints have appeared less frequently and usually only casually in non-Mormon fiction.

Themes of violence and melodrama appeared as early as the 1840s. Typically a beautiful young heroine was said to have escaped or to have been rescued by a heroic "Gentile" and carried from the Mormons and the drunken and lecherous clutches of a polygamous elder or bishop. Frequently the fleeing protagonists were pursued across the continent, sometimes even around the world, by secretive "Danites" or "avenging angels." In these

pieces LDS leaders were characterized as scheming, rough, and tyrannical, and the culture as crude and repressive at best, violent and destructive at worst.

By the 1850s, fiction about the Latter-day Saints was almost a genre in itself. Often written by women (especially the wives of ministers) and following the pattern of the more famous *Uncle Tom's Cabin*, these novels and short stories exploited popular ideas, fears, and societal concerns, as in Orvilla S. Belisle's *The Prophets; or, Mormonism Unveiled* (1855) and Metta Victoria Fuller, *Mormon Wives* (1856; published again in 1860 as *Lives of Female Mormons* and republished many times in Europe and translated into several languages).

Each succeeding decade added to the tide of new authors and titles. In the 1880s, for example, more than a score of book-length best sellers came from British and American presses. Even some of the best known writers of the nineteenth century found the topic of Mormonism appealing: Robert Louis Stevenson (*The Dynamiter*, 1885) and Arthur Conan Doyle (*A Study in Scarlet*, 1887) held Mormons up as objects of fear, and Charles Farrer Browne ("Artemus Ward Among the Mormons," 1866) and Mark Twain (*Roughing It*, 1872) treated them as objects of satire and laughter.

In the early twentieth century the same patterns generally continued. Zane Grey (*The Heritage of the Desert*, 1910, and *Riders of the Purple Sage*, 1912) used Latter-day Saints as central figures, and Jack London wrote of the MOUNTAIN MEADOWS MASSACRE in his novel *The Star Rover* (1915). How firmly entrenched the pattern remained even beyond mid-century is illustrated by the images in Irving Wallace's *The Twenty-seventh Wife* (1961) and J. C. Furnas's *The Devil's Rainbow* (1962), which paint Joseph Smith in terms of popular psychosis and caricature Mormon leaders in general. Even the works of more weighty novelists—Vardis Fisher's *Children of God* (1939), for example—follow the old patterns, with a sympathetic protagonist outside the Church struggling against unfavorable, repressive antagonists from within.

Latter-day Saints are not now as popular a subject as they once were for non-Mormon authors, and writers' interest in modern Mormons as Mormons is vastly different from what it was a hundred years ago. While Latter-day Saints may appear occasionally or casually in fiction (e.g., Alan



Mark Twain, who influenced public opinion of Mormons through his humorous accounts in *Roughing It* (1872), sent this postcard, taken in 1870, to Brigham Young in 1872 after Twain's return to New York from the West. Twain presented his kind compliments to "Pres.t Young" and inscribed across the lower border, "Hands off of Brigham!"

Drury's *Advice and Consent*, 1959), they have become both too conventional and too well-known as individuals to be placed easily into alien molds (see STEREOTYPING OF MORMONS). While some differences between LDS and non-Mormon culture still persist, these differences now seem to be less exotic or threatening and hence less accessible for exploitation.

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NEAL E. LAMBERT

MORMON TABERNACLE CHOIR

The Mormon Tabernacle Choir originated in mid-nineteenth-century Salt Lake City. It consists of 300-plus voices carefully selected from many volunteers. Its members give of their time and talents freely in practices and performances, serving without pay. Probably best known for its weekly radio and TV program of inspirational music and messages, "Music and the Spoken Word," the choir has performed and recorded extensively. It performs regularly in the TABERNACLE ON TEMPLE SQUARE and provides music at all general conferences of the Church.

The origins of the Mormon Tabernacle Choir may be found in the desire and commitment of early converts to include appropriate music in both sacred and secular events (*see* MUSIC). The process of collecting hymns for instruction and worship began only four months after the Church was organized in 1830 (*see* HYMNS AND HYMNODY), and a choir was organized as early as 1836 for the dedication of the Kirtland Temple.

As the Latter-day Saints moved west, President Brigham Young included musicians among members even of the advance parties. Consequently, a small choir first sang for a conference in the Salt Lake Valley on August 22, 1847, twenty-nine days after the first party arrived.

Early choirs in the Old Tabernacle (built in 1851) and in the present Tabernacle (completed in 1867) were small and undisciplined by later standards. With the appointment of George Careless as conductor in 1869, the Tabernacle Choir began to flourish. Careless assembled the first large choir, a total of 304 singers, by adding smaller groups from other areas to the eighty-five singers in the Salt Lake Tabernacle Choir for a general conference performance on October 8, 1873. The vision of a choral ensemble to match the size of the Tabernacle was thus born. Early conductors who had prepared the way for Careless included John

Parry (1849–1854), Stephen Goddard (1854–1856), James Smithies (1856–1862), Charles John Thomas (1862–1865), and Robert Sands (1865–1869).

Careless was followed by Ebenezer Beesley (1880–1889), with Thomas C. Griggs, assistant; Evan Stephens (1889–1916), with Horace S. Ensign, assistant; Anthony C. Lund (1916–1935), with B. Cecil Gates and Albert J. Southwick, assistants; J. Spencer Cornwall (1935–1957), with Albert J. Southwick, D. Sterling Wheelwright, John R. Halliday, and Richard P. Condie, assistants; Richard P. Condie (1957–1974), with Jay E. Welch, assistant; Jay E. Welch (1974), with Jerold D. Ottley, assistant; and Jerold D. Ottley (from 1975 onward), with Donald H. Ripplinger, associate conductor.

During his tenure, Evan Stephens increased the size of the ehoir from about 125 to more than 300, making it the leading musical organization of Salt Lake City. To accommodate this larger size, the choir area of the Tabernacle was redesigned to create the present semicircular tiered seating. Stephens also took the choir to Chicago in 1893 on its first tour out of the state, beginning its now traditional role of emissary for the Church and the region.

Anthony C. Lund brought solid vocal training and a European choral sound to the choir. He excelled in music that required control and subtlety. J. Spencer Cornwall labored to raise the standards of the ehoir, to improve its sound as an ensemble, and to increase its repertoire from little more than one hundred pieces to almost a thousand. Under his direction the choir was active as a concert organization and released its first long-playing recording, in 1949. Richard P. Condie accelerated the recording activities of the choir and greatly increased its touring schedule. He produced what has been described as "the Tabernacle Choir sound," a large, romantic choral tone, heavy with feeling. Jerold D. Ottley has refined and shaped the traditional tone of the choir into a more flexible, precise, and energetic sound, one capable of expressing the subtleties of the finest choral literature.

Beginning with the installation of the first pipe organ in the Tabernacle in 1867 (*see* TABERNACLE ORGAN), organists have been appointed to assist the choir. Among the finest musicians in the Church, they have also performed recitals, played for church and civic meetings, and composed music (*see* MUSICIANS).

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The Mormon Tabernacle Choir, in the Tabernacle on Temple Square.

The choir has profoundly affected music throughout the Church. Its consistently high artistic standard, frequent use of hymns and hymn arrangements, and exemplary service through music continue to inspire, instruct, and encourage Church musicians and the members they serve.

The choir rehearses for two hours every Thursday evening in preparation for its weekly broadcasts and uses Tuesday evenings as needed to prepare for recording sessions, concerts, tours, and general conferences of the Church. A number of choir members have university degrees in music, and many others are professionally trained. All are competent musicians. They include men and women from many walks of life.

The choir has released more than 130 recordings and several films and videotapes. Five of its recordings have achieved "gold record" status.

Most popular has been a 1959 release of "The Battle Hymn of the Republic" with the Philadelphia Orchestra, for which the choir received a Grammy Award.

Many notable personalities, soloists, and conductors have appeared with the choir, including Eugene Ormandy, Jerome Hines, Sherrill Milnes, Marilyn Horne, and Maurice Abravanel.

The choir's first major concert tour culminated in a performance at the World's Columbian Exposition in Chicago in 1893. Subsequent domestic tours have included performances in thirty-two states and the District of Columbia. Tours outside the United States have included Canada, Australia, and sixteen nations in Europe, Asia, South and Central America, the South Pacific, and Scandinavia. The choir has appeared at thirteen world's fairs and expositions, performed at the inauguration of

four U.S. presidents, and sung for numerous worldwide telcasts and special events. In his remarks during a broadcast marking the completion of sixty years of weekly broadcasts, U.S. President George Bush called the choir "one of America's greatest treasures." It has become an American institution.

[See also Mormon Tabernacle Choir Broadcast ("The Spoken Word").]

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During World War II, the choir broadcasts were aired extensively over Armed Forces Radio Network in Europe and the Far East. Thereafter, local stations extended the broadcast into the Pacific Islands, Australia, and South America. The choir made its television debut in 1962, and the weekly broadcast was relayed to over eight hundred radio and television stations worldwide.

With the sacred hymns and choral works, backed by the TABERNACLE ORGAN, a brief message, the "Spoken Word," is given each Sunday. For forty-one years the voice and the message were those of Richard L. Evans, who during that period was called to be a seventy, then a member of the QUORUM OF THE TWELVE APOSTLES. His messages and delivery attempted to capsule—usually in less than two minutes—universal principles related to character, human relationships, and the conduct of life. In the spirit of bridge-building, he aimed at both timely and timeless insights. His undergirding message was that the differences that separate people are not nearly as great as the factors that unite them. Selected Spoken Word mes-



Elder Richard L. Evans, the voice of "Music and the Spoken Word" for forty-one years, reads one of the brief messages that accompany each Sunday's broadcast by the Mormon Tabernacle Choir, the longest continuous broadcast in radio history (c. 1953).

sages ran in a weekly syndicated newspaper column circulated nationally and were later published in a series of books. Over two thousand such messages were given before his death in 1971.

Through thousands of broadcasts the opening hymn has remained "Gently Raise the Sacred Strain," and the closing one, "As the Dew from Heaven Distilling," and the signoff phrase is "May peace be with you, this day and always."

[See also Mormon Tabernacle Choir; Tabernacle Organ.]

PAUL H. EVANS

MORMON YOUTH SYMPHONY AND CHORUS

The Mormon Youth Symphony and Chorus (often abbreviated MYSC) is an officially sponsored musical organization of the Church. It was organized in 1969 with a primary commission to promote a

four U.S. presidents, and sung for numerous worldwide telcasts and special events. In his remarks during a broadcast marking the completion of sixty years of weekly broadcasts, U.S. President George Bush called the choir "one of America's greatest treasures." It has become an American institution.

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The Mormon Youth Symphony and Chorus (often abbreviated MYSC) is an officially sponsored musical organization of the Church. It was organized in 1969 with a primary commission to promote a

“greater understanding between all peoples and cultures.”

The group is composed of young musicians ages 18 to 33 who have participated in school or community orchestras and choruses. These musicians come from various communities in Utah and rehearse two hours each week.

The MYSC performs approximately thirty times each year, including formal concerts in the TABERNACLE, CONFERENCE appearances, FIRE-SIDES, tours, broadcasts, and recordings. The programming was changed to the “Boston Pops” format when Conductor Robert C. Bowden received the baton in 1974. Bowden conducts and also composes and arranges much of the music for the groups. Tours have covered the United States. During the Bicentennial celebration of the Constitution in Washington, D.C., the symphony and chorus performed in the Kennedy Center. Many nationally prominent visiting artists have performed with them.

The Mormon Youth Symphony and Chorus has won fourteen national awards for television specials, including two Emmys, two George Washington Awards from the Freedom Foundation, and the Angel Award from Religion in Media. It has also performed for several national and international groups; such presentations have included a television special for the Norwegian Broadcasting Company as well as specials for American Veterans of World War II, Korea, and Vietnam, and for the National League of American Pen Women. The MYSC has eighteen commercial recordings to its credit.

MERRILL BRADSHAW

MORONI, ANGEL

The angel Moroni is the heavenly messenger who first visited the Prophet Joseph SMITH in 1823. As a mortal named MORONI₂, he had completed the compilation and writing of the Book of Mormon. He ministered to Joseph Smith as a resurrected being, in keeping with his responsibility for the Book of Mormon, inasmuch as “the keys of the record of the stick of Ephraim” had been committed to him by the Lord (D&C 27:5). Pursuant to this responsibility he first appeared to Joseph Smith on the night of September 21–22, 1823 (JS—H 1:29–49; D&C 128:20), and thereafter counseled with him in several reappearances until the book was



The Angel Moroni, by Cyrus Dallin (1891; cast bronze, gilded; 12'), on the Salt Lake Temple in Salt Lake City. Moroni, a Book of Mormon prophet, returned to earth as a resurrected being and prepared Joseph Smith to receive and translate the gold plates. A symbol of the restoration of the gospel through divine messengers, such statues stand on the top of several LDS temples.

published in 1830. During that time, he instructed Joseph Smith, testified to the Three Witnesses of the Book of Mormon, and otherwise assisted in the work of restoring the gospel.

Because of the angel Moroni's role in restoring the everlasting gospel to be preached to all the world (cf. Rev. 14:6–7; D&C 133:31–39), the Church placed a statue depicting him as a herald of the Restoration atop the Salt Lake Temple, and later on the hill CUMORAH near Palmyra, New York, where anciently he had buried the Book of Mormon plates. Copies of the statue have also been placed atop several other LDS temples.

[See also Angel Moroni Statue; Moroni, Visitations of.]

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JOSEPH B. ROMNEY

“greater understanding between all peoples and cultures.”

The group is composed of young musicians ages 18 to 33 who have participated in school or community orchestras and choruses. These musicians come from various communities in Utah and rehearse two hours each week.

The MYSC performs approximately thirty times each year, including formal concerts in the TABERNACLE, CONFERENCE appearances, FIRE-SIDES, tours, broadcasts, and recordings. The programming was changed to the “Boston Pops” format when Conductor Robert C. Bowden received the baton in 1974. Bowden conducts and also composes and arranges much of the music for the groups. Tours have covered the United States. During the Bicentennial celebration of the Constitution in Washington, D.C., the symphony and chorus performed in the Kennedy Center. Many nationally prominent visiting artists have performed with them.

The Mormon Youth Symphony and Chorus has won fourteen national awards for television specials, including two Emmys, two George Washington Awards from the Freedom Foundation, and the Angel Award from Religion in Media. It has also performed for several national and international groups; such presentations have included a television special for the Norwegian Broadcasting Company as well as specials for American Veterans of World War II, Korea, and Vietnam, and for the National League of American Pen Women. The MYSC has eighteen commercial recordings to its credit.

MERRILL BRADSHAW

MORONI, ANGEL

The angel Moroni is the heavenly messenger who first visited the Prophet Joseph SMITH in 1823. As a mortal named MORONI₂, he had completed the compilation and writing of the Book of Mormon. He ministered to Joseph Smith as a resurrected being, in keeping with his responsibility for the Book of Mormon, inasmuch as “the keys of the record of the stick of Ephraim” had been committed to him by the Lord (D&C 27:5). Pursuant to this responsibility he first appeared to Joseph Smith on the night of September 21–22, 1823 (JS—H 1:29–49; D&C 128:20), and thereafter counseled with him in several reappearances until the book was



The Angel Moroni, by Cyrus Dallin (1891; cast bronze, gilded; 12'), on the Salt Lake Temple in Salt Lake City. Moroni, a Book of Mormon prophet, returned to earth as a resurrected being and prepared Joseph Smith to receive and translate the gold plates. A symbol of the restoration of the gospel through divine messengers, such statues stand on the top of several LDS temples.

published in 1830. During that time, he instructed Joseph Smith, testified to the Three Witnesses of the Book of Mormon, and otherwise assisted in the work of restoring the gospel.

Because of the angel Moroni's role in restoring the everlasting gospel to be preached to all the world (cf. Rev. 14:6–7; D&C 133:31–39), the Church placed a statue depicting him as a herald of the Restoration atop the Salt Lake Temple, and later on the hill CUMORAH near Palmyra, New York, where anciently he had buried the Book of Mormon plates. Copies of the statue have also been placed atop several other LDS temples.

[See also Angel Moroni Statue; Moroni, Visitations of.]

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JOSEPH B. ROMNEY

MORONI, VISITATIONS OF

From 1823 to 1829, the angel Moroni² appeared at least twenty times to Joseph SMITH and others. Those appearances opened the way for the translation and publication of the Book of Mormon and laid the foundation of many of the Church's most characteristic teachings. As a resurrected messenger of God, Moroni told Joseph Smith about the Nephite record on gold plates and taught him concerning the gathering of ISRAEL, the forthcoming visit of ELIJAH, the imminence of the SECOND COMING of Jesus Christ, and the judgments to be poured out on the world prior to that event.

Of Moroni's first appearance on the night of September 21, 1823, Joseph Smith recorded:

After I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him. . . . While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air. . . . He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen. . . . His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. . . . His whole person was glorious beyond description, and his countenance truly like lightning [JS—H 1:29–32].

The angel introduced himself as Moroni, and as he told about the Nephite record, its contents, and the interpreters buried with it, Joseph saw in vision their location in the hill CUMORAH. Moroni warned Joseph not to show the plates or the interpreters to anyone except those whom the Lord designated. Moroni also quoted certain prophecies from the Bible, including Malachi 3–4, Isaiah 11, and Acts 3:22–23.

After the angel left, Joseph lay contemplating this experience, and Moroni returned a second time and repeated verbatim everything he had said in his first visit, adding more detail about the coming judgments, and then returned a third time to repeat his instructions and to warn Joseph that he must put all thoughts of worldly wealth aside and concentrate solely on the translation of the record and the establishment of the kingdom of God.



The Angel Moroni, by Millard F. Malin (1953, cast aluminum, gilded). This statue of Moroni, shown with sculptor, shows the angel carrying the gold plates from which the Book of Mormon was translated and, with trumpet in hand, proclaiming the gospel (see Rev. 14:6). It now stands on top of the Los Angeles Temple. Courtesy Special Collections Department, University of Utah Libraries.

As Moroni left the third time, Joseph said he heard the cock crow, the visitations having occupied the entire night. He arose and went into the fields with his father and his older brother Alvin, but felt tired and feeble. His father, noticing his son's condition, told him to return to the house. As Joseph was climbing over a fence, he fell to the ground unconscious.

The next thing he remembered seeing was Moroni standing over him, repeating his instructions of the night before, adding that Joseph should now tell his father about the visitations. Joseph did so, and his father, assured that the vision came from God, told Joseph to follow the angel's instructions (JS—H 1:46–50).

Joseph Smith then went to the hill and found the place shown him the night before in vision. He uncovered the plates and was about to remove them when Moroni appeared again, counseling Joseph that the time was not yet right. Instead, he

instructed Joseph to return to this spot at the same time the following year and that he should continue to do so until the time had come for obtaining the plates (JS—H 1:51–54).

It is reported that during those years Joseph Smith also received visits from Mormon, Nephi, and other “angels of God unfolding the majesty and glory of the events that should transpire in the last days” (HC 4:537; cf. JD 17:374; Petersen, p. 131). Joseph shared with his family some of his experiences. His mother, Lucy Mack SMITH, recalled, “From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. . . . He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious wor-



The Fourth Appearance of Moroni to Joseph Smith, by Gary E. Smith (1980s, oil on canvas, 36" × 42"). After seeing the angel Moroni three times the night before in his bedroom, Joseph Smith was so exhausted that he fell while attempting to cross a fence. Again the angel appeared, commanding Joseph to tell his father about the vision. Courtesy Blaine T. Hudson.

ship. This he would do with as much ease, seemingly, as if he had spent his whole life among them" (pp. 82–83).

Moroni temporarily reclaimed the plates and the interpreters after Martin HARRIS had lost the first 116 manuscript pages of the translation. Later, when Joseph Smith moved from Harmony, Pennsylvania, to Fayette, New York, in June 1829, Moroni returned them to him there (Smith, pp. 149–50). Still later, Moroni showed the plates to the Three Witnesses (HC 1:54–55), took them after the translation had been completed (JS—H 1:60), and once more returned them briefly to Joseph to show to the Eight Witnesses (see BOOK OF MORMON WITNESSES).

In addition to Joseph and the Three Witnesses, Mary Whitmer also saw the angel and talked with him. Mary Whitmer said she was shown the gold plates when she conversed with Moroni (Peterson, pp. 114, 116). Other sources indicate that Moroni appeared also to W. W. Phelps, Heber C. KIMBALL, John TAYLOR, and Oliver Granger (Peterson, pp. 151–52).

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ELDIN RICKS

MORONI₁

The first Moroni mentioned in the Book of Mormon (died c. 56 B.C.) was twenty-five years old when he was appointed captain of the NEPHITE armies (Alma 43:16). He upheld the liberty of the Nephites against threats posed by invading armies and by “kingmen” who tried to reestablish a monarchy by force after failing to win popular support. Moroni rallied his people for a seven-year struggle by raising “the title of liberty,” a banner on which he wrote his reasons for defense, and by having his people covenant to defend their freedom and obey God’s commandments (Alma 46:12–13, 20).

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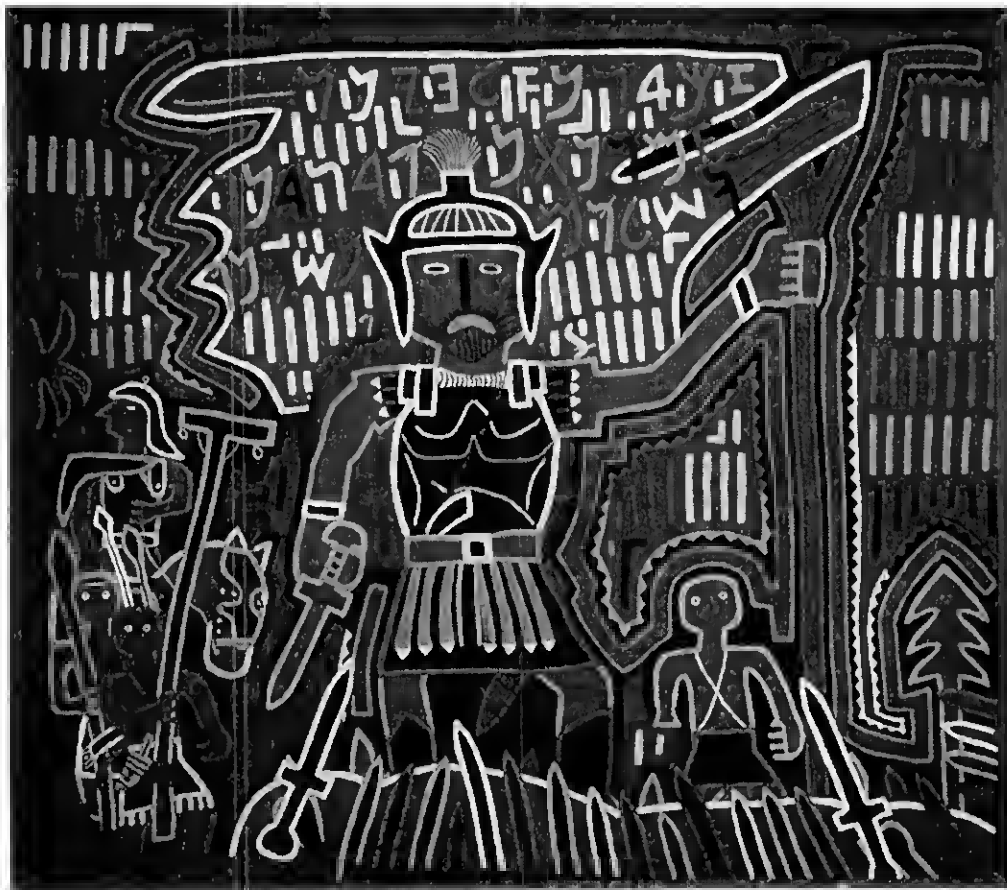
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The Title of Liberty, maker unknown, Cuna Indian from Panama (mola—cloth appliqué, reverse embroidery and embroidery, 13" × 15"). In rallying his people to defensive battle, Captain Moroni rent his coat and wrote upon it: "In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole . . . and he called it the title of liberty" (Alma 46:12–13). Church Museum of History and Art.

Despite many battles, Moroni did not become bloodthirsty. He operated within legal authority, and when he gained advantage over enemies, he offered them freedom if they would lay down their weapons and take an oath not to war again. He introduced new armor and fortifications and sought the direction of a prophet about what his armies should do (Alma 43:23; *see also* BOOK OF MORMON, HISTORY OF WARFARE IN). Five hundred years later, MORMON, the chief editor and compiler of the Book of Mormon, wrote, "If all men had been . . . like unto Moroni, behold, the very powers of hell would have been shaken forever" (Alma 48:17). Mormon even named his son, MORONI₂, after him.

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Moroni₂ is the last prophet and author of the last book in the Book of Mormon. His life spanned the latter part of the fourth century and the early fifth century. He led ten thousand troops in the last battle against the LAMANITES, serving under his father MORMON, who was commander in chief. Prior to the final war, Mormon had abridged the PLATES of Nephi that covered a thousand years of his people's history. He commanded Moroni to conclude the Nephite record by writing "the sad tale of the destruction of [their] people" (Morm. 8:3) and to preserve all the sacred writings (Moro. 9:24).

After Moroni wrote the required postscript to his father's record and prophesied its future discovery (Morm. 8–9), he added an abridgment of ancient Jaredite engravings, a record of a nation that had inhabited the Western Hemisphere for approximately 1,700 years prior to the Nephites' arrival, or perhaps overlapping their arrival (the Book of Ether). "According to the will of the Lord," he then added ten concluding chapters on ORDINANCES, principles, and church practices that he called the Book of Moroni.

Moroni spoke with prophetic assurance of conditions in the LAST DAYS because "Jesus Christ hath shown you unto me, and I know your doing" (Morm. 8:35). With fervor, he proclaimed Christ to be a God of miracles who is the same in all ages unless unbelief causes miracles to cease. He spoke with confidence of the divinity and teachings of Jesus Christ because "I have seen Jesus, and . . . he hath talked with me face to face, . . . even as a man telleth another in mine own language, concerning these things" (Ether 12:39).

Moroni also recorded prophecies of the BROTHER OF JARED, a Jaredite prophet, who helped lead his colony to the New World. These prophecies are "sealed" to come forth at a future day (Ether 4:1–7).

Moroni's last entry in the Book of Mormon was likely written about A.D. 421, thirty-six years after the final battle. He then finished writing the title page of the Book of Mormon and finally buried the Book of Mormon plates to preserve them for a future generation.

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teen-year-old youth, on the night of September 21, 1823, and told him of the sacred records deposited in a stone box in a nearby hill (the hill Cumorah) in what is now Ontario County, New York, within a few miles of Joseph's home in Manchester Township. Moroni appeared to Joseph more than twenty times during the next six years, tutoring him for his calling as a prophet and giving counsel and information concerning the acquisition, translation, and guardianship of the Book of Mormon plates (Joseph Smith—History 1:27–54).

Moroni is frequently identified with the Church because portrayals of him blowing a trumpet, handling the gold plates, or instructing Joseph Smith are commonly displayed—for instance on LDS temple spires, on covers of several printings of the Book of Mormon, and in paintings. A depiction of Moroni with a trumpet is the official emblem on grave markers of American Mormon servicemen.

Moroni is commonly portrayed with a trumpet because of an interpretation of a prophecy of John the Revelator wherein he saw an angel heralding the return of the everlasting gospel to the earth in the last days:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters [Rev. 14:6–7].

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MORRILL ACT OF 1862

See: Antipolygamy Legislation

MORTALITY

Mortality is not viewed as a curse by Latter-day Saints, but as an opportunity and an essential stage

in progress toward obtaining EXALTATION. The ultimate purpose of the period of mortality from birth to death is to prepare to meet God with a resurrected body of glory (John 5:25–29; Alma 12:24). Death is a temporary separation of the body and the spirit, and, for those who have striven to live in accordance with God's commandments, is not something to be feared: "Fear not even unto death; for in this world your joy is not full, but in me your joy is full" (D&C 101:36; cf. Mosiah 16:7; D&C 42:46).

Although mortality is a temporary stage of life, it is essential for an individual's ETERNAL PROGRESSION for two reasons. First, it is necessary to receive a PHYSICAL BODY. God the Father, in his perfected state, has a body of flesh and bone, as does the Son (Luke 24:36–39; D&C 130:22). Mortal men and women, as the spirit offspring of God, also gain physical bodies in mortality that are indispensable to their progress, and will rise in the RESURRECTION and be perfected (Job 19:25–26; Luke 24:39). Without a physical body one cannot have a fulness of joy.



The Rod and the Veil, by Franz Johansen (1975, cast bronze and resin, 84" × 99"). "The figure reaching through the veil suggests those in the spirit world concerned about our progress in mortality; the iron rod itself, reaching into both spheres, is the sure guide through mortality upon which all of us, like the slipping boy, must struggle to retain a firm grip" (artist's description). Church Museum of History and Art.

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Second, this life is a period of development and probation, a time to overcome temptation or inclinations toward sin and corruption (Mosiah 3:19; *see* NATURAL MAN). Such inclinations can be given up through REPENTANCE, the ATONEMENT, and AGENCY (Mosiah 5:2). Mortals experience opposites—good and evil, happiness and bitterness, joy and misery—and have the opportunity to live true to the commandments and teachings of God. OPPOSITION is a fundamental feature of mortality, where human actions and choices are made within the possibility of doing wrong, where acceptance of the commandments and teachings of God is done in the face of opposition and temptation. While Latter-day Saints do not believe that perfection is possible in this life, they believe in working toward it in response to the injunction of Jesus Christ to “Be ye therefore perfect” (Matt. 5:48; cf. 3 Ne. 12:48). Through repentance and obedience they try to resist the temptations that beset them.

Inasmuch as mortal existence is a time of learning in order to make the greatest progress, each individual first must accept by faith the validity of God’s commandments and teachings, and then through experience gain a knowledge of their truth. People exercise agency in how they live their lives, even as they respond to the Spirit of Christ, which is given to all born into mortality. Thus all have the ability, when given proper instruction, including associations with those who are examples of the light and truth of the gospel of Jesus Christ, to recognize and understand the laws of God (D&C 84:45–46; Moro. 7:16).

To all who are willing and who make the effort, mortality provides a vast opportunity for learning, for overcoming weaknesses, for repenting of wrongdoing, for correcting mistakes, for increasing in wisdom, and for progressing toward God. EVE recognized this when she declared that were it not for her and ADAM’s transgression, the human race “never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient” (Moses 5:11).

[*See also* Birth; Death and Dying; Evil; Fall of Adam; Joy; Life and Death, Spiritual; Man; Premortal Life; Purpose of Earth Life.]

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JAMES P. BELL

MOSES

Few PROPHETS are more revered in ancient and latter-day scripture than Moses, who serves as a model of prophetic leadership not only in the Bible but also in the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price (see Luke 16:29–31; 24:27; 2 Ne. 3:9; D&C 28:2; 103:16; 107:91; Moses 1:41). Modern REVELATION confirms and amplifies the biblical accounts of Moses’ intimate association with deity, his role as seer, liberator, lawgiver, and leader of ISRAEL, and his connection with the books of the Pentateuch.

God chose Moses for his earthly mission in PREMORTAL LIFE (*TPJS*, p. 365). JOSEPH OF EGYPT, son of Jacob, prophesied that the Lord would raise up Moses to deliver Jacob’s descendants from Egyptian bondage (2 Ne. 3:9–10; JST Gen. 50:29, 34–35). His preparation for his monumental task began in his youth. Raised in Pharaoh’s court, Moses “was learned in all the wisdom of the Egyptians” and became “mighty in words and in deeds” (Acts 7:22). After fleeing from Egypt to Midian (Ex. 2:15), he married Zipporah. His father-in-law, Jethro, ordained him to the MELCHIZEDEK PRIESTHOOD that had come down through generations of prophets (D&C 84:6–17). Known as “priest of Midian” (Ex. 3:1), Jethro descended from Midian, son of ABRAHAM and Keturah (Petersen, pp. 49–50).

Moses not only received instructions directly from God, as the Bible records, but he was also given inspiring revelations concerning God’s many creations (Moses 1:4, 33–35) and the earth and its inhabitants (Moses 1:8, 27–28). An account of these VISIONS was revealed to the Prophet Joseph SMITH in June 1830 as part of the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) and constitutes chapter one of the BOOK OF MOSES in the Pearl of Great Price. For Latter-day Saints, this stands as “the missing introduction not only to Genesis, but to the entire Bible” (Turner, p. 43).

The visions were given to Moses on a high mountain, “the name of which shall not be known among the children of men” (Moses 1:1, 42), after the event at the burning bush and before he led Israel from bondage (Moses 1:17, 26). Hence, they were received separately from the revelations of the Ten Commandments (Ex. 3–4; 19–20). The visions exhibit five themes: the greatness of God in comparison to humans (Moses 1:2–5, 8–11, 35–

Second, this life is a period of development and probation, a time to overcome temptation or inclinations toward sin and corruption (Mosiah 3:19; *see* NATURAL MAN). Such inclinations can be given up through REPENTANCE, the ATONEMENT, and AGENCY (Mosiah 5:2). Mortals experience opposites—good and evil, happiness and bitterness, joy and misery—and have the opportunity to live true to the commandments and teachings of God. OPPOSITION is a fundamental feature of mortality, where human actions and choices are made within the possibility of doing wrong, where acceptance of the commandments and teachings of God is done in the face of opposition and temptation. While Latter-day Saints do not believe that perfection is possible in this life, they believe in working toward it in response to the injunction of Jesus Christ to “Be ye therefore perfect” (Matt. 5:48; cf. 3 Ne. 12:48). Through repentance and obedience they try to resist the temptations that beset them.

Inasmuch as mortal existence is a time of learning in order to make the greatest progress, each individual first must accept by faith the validity of God’s commandments and teachings, and then through experience gain a knowledge of their truth. People exercise agency in how they live their lives, even as they respond to the Spirit of Christ, which is given to all born into mortality. Thus all have the ability, when given proper instruction, including associations with those who are examples of the light and truth of the gospel of Jesus Christ, to recognize and understand the laws of God (D&C 84:45–46; Moro. 7:16).

To all who are willing and who make the effort, mortality provides a vast opportunity for learning, for overcoming weaknesses, for repenting of wrongdoing, for correcting mistakes, for increasing in wisdom, and for progressing toward God. EVE recognized this when she declared that were it not for her and ADAM’s transgression, the human race “never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient” (Moses 5:11).

[*See also* Birth; Death and Dying; Evil; Fall of Adam; Joy; Life and Death, Spiritual; Man; Premortal Life; Purpose of Earth Life.]

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JAMES P. BELL

MOSES

Few PROPHETS are more revered in ancient and latter-day scripture than Moses, who serves as a model of prophetic leadership not only in the Bible but also in the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price (see Luke 16:29–31; 24:27; 2 Ne. 3:9; D&C 28:2; 103:16; 107:91; Moses 1:41). Modern REVELATION confirms and amplifies the biblical accounts of Moses’ intimate association with deity, his role as seer, liberator, lawgiver, and leader of ISRAEL, and his connection with the books of the Pentateuch.

God chose Moses for his earthly mission in PREMORTAL LIFE (*TPJS*, p. 365). JOSEPH OF EGYPT, son of Jacob, prophesied that the Lord would raise up Moses to deliver Jacob’s descendants from Egyptian bondage (2 Ne. 3:9–10; JST Gen. 50:29, 34–35). His preparation for his monumental task began in his youth. Raised in Pharaoh’s court, Moses “was learned in all the wisdom of the Egyptians” and became “mighty in words and in deeds” (Acts 7:22). After fleeing from Egypt to Midian (Ex. 2:15), he married Zipporah. His father-in-law, Jethro, ordained him to the MELCHIZEDEK PRIESTHOOD that had come down through generations of prophets (D&C 84:6–17). Known as “priest of Midian” (Ex. 3:1), Jethro descended from Midian, son of ABRAHAM and Keturah (Petersen, pp. 49–50).

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38); Jesus Christ as the Only Begotten Son and creator of “worlds without number” (1:32–34); Satan and his opposition to the divine plan (1:12–22); the spiritual stature of Moses (1:6, 25–28, 40–41); and God’s purposes (1:30, 31, 39). Moses was able to endure God’s presence because he was transfigured, meaning that during the visionary experience God’s own glory quickened him (Moses 1:2, 11). He learned that he was created in the similitude of God’s Only Begotten Son (Moses 1:6), and was told to write his revelations, even though much of what he recorded would be lost—due to wickedness—until another prophet, like himself, would bring forth his visions to believers of a later day (Moses 1:40–41).

Latter-day scripture attests to Moses’ hand in the composition of the Pentateuch (1 Ne. 5:11; 19:23). He had access to, and edited, prior prophetic records, including those of ADAM and ENOCH, which were once apparently included in the works composing the earliest form of the Pentateuch, now found in Moses 2–8 (cf. 1 Ne. 13:20–40).

While in the wilderness, Moses taught the Israelites about the sanctifying power of the Melchizedek Priesthood, “that they might behold the face of God” (D&C 84:23). Unfortunately, they rejected his efforts, and because of their hardened hearts, Moses and the Melchizedek Priesthood were taken from their midst. The lesser or AARONIC PRIESTHOOD remained (D&C 84:24–27).

Moses’ ministry extended beyond his mortal lifetime. Along with ELIJAH, he returned to the MOUNT OF TRANSFIGURATION, spoke with Christ, and bestowed certain KEYS of the PRIESTHOOD upon the chief APOSTLES (Matt. 17:1–4; D&C 138:45; HC 3:387). Because he needed a body of flesh and bones to perform this errand and because the RESURRECTION was yet forthcoming, Moses was translated and taken into heaven, like Enoch and Elijah, without experiencing the normal death portrayed in Deuteronomy 34:5–6 (cf. Alma 45:19).

Possessing the keys for gathering Israel (Petersen, p. 186), Moses appeared in the KIRTLAND TEMPLE on April 3, 1836, and conferred those keys on the Prophet Joseph Smith and Oliver COWDERY (D&C 110:11) so that the full authority of the priesthood could operate in this DISPENSATION. Latter-day scripture reminds all priesthood holders of Moses’ significance by declaring that those who honor and magnify the priesthood become the

adopted sons of Moses (D&C 84:33–34). Moses is also revered by other Christians and by Jews and Moslems.

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ANDREW C. SKINNER

MOSES, BOOK OF

See: Book of Moses

MOSIAH₁

The first Mosiah mentioned in the Book of Mormon, a king, saved those NEPHITES who “would hearken unto the voice of the Lord” by leading them away from their ancestral home, the land of Nephi, where they were threatened by LAMANITES about 200 B.C. (Omni 1:12). After they had wandered for an unknown period, Mosiah and his group “discovered a people, who were called the people of Zarahemla” (Omni 1:13–14; *see also* BOOK OF MORMON PEOPLES; MULEK). He taught them his language—their language having deteriorated because they lacked written records—and was chosen ruler over both groups (Omni 1:17–19). “By the gift and power of God” he interpreted “engravings” on a stone that the people of Zarahemla had discovered, telling of yet another and earlier migration (Omni 1:20–22; *see also* JAREDITES). Mosiah ruled for about four decades and was succeeded as king by his son BENJAMIN.

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MOSIAH₂

Mosiah₂ (c. 153–91 B.C.) ruled as a Nephite king during almost thirty-three years of Book of Mormon history. His reign was marked by an innovative separation of religious and civic functions and a popular political reform, reflecting the increased pluralism of Nephite society during this historical period.

Mosiah's people consisted of two groups, Nephites and Mulekites, who had voluntarily united under his grandfather, MOSIAH₁. They appear, to some extent, to have retained their separate identities (Mosiah 25:4). The Mulekites were the more numerous group, but the Nephite leaders were able to rule effectively, relying on COVENANT and commitment rather than force. The people entered into a sacred covenant by which they were promised deliverance and prosperity if they would keep their king's commandments, "or the commandments of God," which he would give them (Mosiah 2:312)—a commitment they honored during all of Mosiah's reign.

Mosiah learned the languages and regard for the sacred records of his ancestors from his father, BENJAMIN, and was a wise and patient man who knew the laws and prophecies contained in the Nephite records (Mosiah 1:2–3). Mosiah became king (c. 124 B.C.) three years before his aged father's death. The coronation, described in detail in Mosiah 1–6, exhibits several features similar to ancient Near Eastern coronations. The account of the coronation also provides valuable information about the religious and political patterns of the time (*see* BENJAMIN). Mosiah was in his thirtieth year when he began to reign. He walked "in the ways of the Lord," and like his father, he provided for his own temporal needs so that he would not become a burden to his people (Mosiah 6:6–7).

Challenges soon arose for Mosiah. Limhi's people arrived in Zarahemla and had to be assimilated into Nephite society. They brought with them the twenty-four PLATES of Ether, which Mosiah, being a SEER, translated (Mosiah 28:10–19). This Jaredite record revealed an ominous lesson, for wickedness, oppression, and violence had led to the extinction of a people. In contrast, Mosiah promoted righteousness, equality, and harmony in his kingdom. When another group led by ALMA₁ arrived in Zarahemla, Mosiah authorized Alma to organize churches and gave him control over them, including the power to admit members

to, or expel members from, that covenant community. The creation of this subgroup comprised of seven churches in Nephite society (Mosiah 25:23) allowed Alma's followers to live as they wished, but it also appears to have sowed seeds of civic tension.

At this time, an opposition group formed. Under a strident leader named Nehor, it rejected Alma's teachings and advocated the creation of a publicly supported priesthood. Mosiah's sons, Ammon, Aaron, Omner, and Himni, together with ALMA₂ and a rising generation that had been too young at the time of Mosiah's coronation to understand the words of King Benjamin (Mosiah 26:1), joined these dissenters. They engaged in systematic religious persecution of the church, wreaking havoc among the Nephite community and with Mosiah's family and reputation. Mosiah dealt with the problem by prohibiting acts of religious persecution (Mosiah 27:2). He also sought divine help through fervent prayer and fasting to reform his sons. Angelic intervention (Mosiah 27:10–32) led to the spiritual transformation of these rebellious souls. Deeming it better soon thereafter to proclaim the gospel than to rule over the kingdom, none of his four sons would accept the Nephite throne.

Under these circumstances and near the end of his life, Mosiah effected a political reform that abolished Nephite kingship. His final speech in 91 B.C. justified righteous monarchs such as his father and himself, but warned against the overriding threats posed by wicked rulers (Mosiah 29:13–21).

In place of kingship, Mosiah created a unique system of judges subject to the voice of the people. From what is known about this legal reform, it appears that each judge was chosen by popular voice, "that every man should have an equal chance"; higher judges judged the lower judges, and a selected body of lower judges judged the higher judges (Mosiah 29:25–29, 38). This law set new precedents by providing that judges should be paid; it also established an Egyptian-style system of measures for exchanging various grains and precious metals (Alma 11:1, 4–19), prohibited all forms of slavery (Alma 27:9), imposed a severe punishment on those who would not pay their debts (Alma 11:2), and granted liberty of belief (Mosiah 29:39; Alma 30:11). The people accepted the law of Mosiah and selected their judges, including Alma₂ as the first chief judge. The equity and justice of this prophet-king won for him the love of his people:

And they did wax strong in love towards Mosiah; yea, they did esteem him more than any other man; for they did not look upon him as a tyrant who was seeking for gain, . . . for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure [Mosiah 29:40].

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PAUL RYTTING

MOTHER IN HEAVEN

Latter-day Saints infer from authoritative sources of scripture and modern prophecy that there is a Heavenly Mother as well as a Heavenly Father.

The Church of Jesus Christ of Latter-day Saints rejects the idea found in some religions that the spirits or souls of individual human beings are created *ex nihilo*. Rather it accepts literally the vital scriptural teaching as worded by Paul: "The Spirit itself beareth witness with our spirit, that we are the children of God." This and other scriptures underscore not only spiritual sibling relationships but heirship with God, and a destiny of joint heirship with Christ (Rom. 8:16–18; cf. Mal. 2:10).

Latter-day Saints believe that all the people of earth who lived or will live are actual spiritual offspring of God the Eternal Father (Num. 16:22; Heb. 12:9). In this perspective, parenthood requires both father and mother, whether for the creation of spirits in the PREMORTAL LIFE or of physical tabernacles on earth. A Heavenly Mother shares parenthood with the Heavenly Father. This concept leads Latter-day Saints to believe that she is like him in glory, perfection, compassion, wisdom, and holiness.

Elohim, the name-title for God, suggests the plural of the Caananite *El* or the Hebrew *Eloah*. It is used in various Hebrew combinations to describe the highest God. It is the majestic title of the ultimate deity. Genesis 1:27 reads, "So God created man in his own image, in the image of God created he him, *male and female* created he them"

(emphasis added), which may be read to mean that "God" is plural.

For Latter-day Saints, the concept of eternal family is more than a firm belief; it governs their way of life. It is the eternal plan of life, stretching from life before through life beyond mortality.

As early as 1839 the Prophet Joseph SMITH taught the concept of an eternal mother, as reported in several accounts from that period. Out of his teaching came a hymn that Latter-day Saints learn, sing, quote, and cherish, "O My Father," by Eliza R. SNOW. President Wilford WOODRUFF called it a REVELATION (Woodruff, p. 62).

In the heav'ns are parents single?
No, the thought makes reason stare!
Truth is reason; truth eternal
Tells me I've a mother there.
When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high? [Hymn no. 292]

In 1909 the FIRST PRESIDENCY, under Joseph F. SMITH, issued a statement on the origin of man that teaches that "man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father," as an "offspring of celestial parentage," and further teaches that "all men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity" (Smith, pp. 199–205).

Belief that there is a Mother in Heaven who is a partner with God in creation and procreation is not the same as the heavy emphasis on Mariology in the Roman tradition.

Today the belief in a living Mother in Heaven is implicit in Latter-day Saint thought. Though the scriptures contain only hints, statements from PRESIDENTS OF THE CHURCH over the years indicate that human beings have a Heavenly Mother as well as a Heavenly Father.

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ELAINE ANDERSON CANNON

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ELAINE ANDERSON CANNON

MOTHERHOOD

In an address on the blessings and responsibilities of motherhood, President Ezra Taft BENSON stated: “No more sacred word exists in secular or holy writ than that of mother” (Benson, p. 1). Latter-day Saints revere and respect motherhood, in part because of the mother’s role in shaping the FAMILY unit and the individuals within it. President David O. MCKAY taught:

Motherhood is the greatest potential influence either for good or ill in human life. The mother’s image is the first that stamps itself on the unwritten page of the young child’s mind. It is her caress that first awakens a sense of security; her kiss, the first realization of affection; her sympathy and tenderness, the first assurance that there is love in the world. . . . This ability and willingness properly to rear children . . . make motherhood the noblest office or calling in the world. . . . She who rears successfully a family of healthy, beautiful sons and daughters . . . deserves the highest honor that man can give, and the choicest blessings of God [McKay, pp. 452–54].

Obviously, the sociological significance of the mother’s role is immense: Her relationship with her children and her guidance in their growing years influence the formation of values and attitudes they will carry throughout their lives. But for Latter-day Saints, motherhood has meaning well beyond such sociological significance.

Church doctrine recognizes both a mothering and a fathering role in the spiritual birth and premortal development of each person. In a document issued in 1909, the First Presidency of the Church wrote that “man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father,” and that “all men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity” (Smith, p. 884; see MOTHER IN HEAVEN).

Following development in the premortal existence, each of God’s spirit children has the opportunity to come to earth and acquire a mortal body that, when resurrected, will be bound with the spirit to form an inseparable, eternal soul. Providing mortal bodies for God’s spirit children is a work given to mortal beings, with the greater measure of responsibility falling to mothers, who conceive, sustain, carry, and give birth to children. President Speneer W. KIMBALL said, “Mothers have a



Hawaiian Motherhood, by Avard T. Fairbanks (1917, cast concrete), in front of the Hawaii Temple, Laie, Hawaii. The main figure in this relief sculpture is a Hawaiian mother, holding a giant clam shell and symbolically pouring the love, hope, and care of maternity over her children.

sacred role. They are partners with God. . . . [He] has placed women at the very headwaters of the human stream” (pp. 326–27).

The significance of motherhood continues undiminished following the birth of a child. The long-term stability, security, and peace of a human soul are built in large measure upon the foundation of love, and any individual’s ability to give and receive love is rooted strongly in that person’s earliest relationships. For most people, that earliest influence is the mother.

She who gives the child life is first and foremost the one to give it a way of life, teaching the child what it should or should not do. She encourages strong character formation as she teaches the child to impose limitations on some of its natural instincts. By her words and actions she teaches her child the regard that should be shown other individuals if that child wishes to be included and loved as a member of the family circle, later as a

member of society, and finally as a participating member of the KINGDOM OF GOD.

The ultimate responsibility of a mother, then, is to lead her child lovingly through its personal development and toward its divine destiny. Latter-day Saints believe that if a mother is prayerful and totally committed to such a weighty responsibility, she will receive divine intuitions and spiritual whisperings to aid her in her mothering. Living as a conduit for divine instruction to her child, a mother can greatly enhance its opportunity for joy and EXALTATION. The child who has been mothered in this profound way usually develops a moral conscience, a respect for society, a desire to contribute to the well-being of humankind, and, most important, a love of God and a love for self that will bring everlasting joy and inner peace.

Perhaps the most distinctive Latter-day Saint doctrine regarding motherhood emphasizes the role of a mother after death. The eternal nature of the family unit, when that unit is bound together by priesthood ORDINANCES and temple COVENANTS, guarantees to a faithful LDS mother the privileges, opportunities, and joys of motherhood with her children in a relationship that lasts eternally.

[See also Mother in Israel; Women, Roles of.]

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PATRICIA TERRY HOLLAND

MOTHER IN ISRAEL

Every worthy woman who lives a virtuous life and who promotes righteousness in her family and in the Church and her family is entitled both to the designation "mother in Israel" and to the promises given to Sarah and other biblical mothers in Israel (see ABRAHAM; ABRAHAMIC COVENANT; ISRAEL; SARAH). These promises are open to all faithful women who teach others to love the Lord and keep his commandments. The title designates intelligent and faithful support of the Church and its

leaders, and historically it has been applied most frequently to leaders among women. It is often found in PATRIARCHAL BLESSINGS and is a title and a promise with more than earthly significance. Motherhood is a God-given role vital to the EXALTATION of a woman and her family.

"Mother in Israel" first appears in the song of Deborah that describes the travail of the people under Jabin, the king of Canaan, until Deborah, a mother in Israel, arose to lead them out of bondage (Judg. 5:2–31; cf. 2 Sam. 20:19).

In Old Testament times, a woman's strength and authority were found in her mothering of faithful children, especially sons. Besides Eve, other outstanding examples of mothers who influenced Old Testament history include Sarah, Rebekah, Leah, Rachel, Hannah, and Naomi. Sarah, of course, figures indispensably in the blessing given to Abraham, and the Lord promised her explicitly that she would be "a mother of nations" (Gen. 17:16). That such a blessing was culturally significant is apparent in the admonition given to Rebekah by her family as she left to marry Isaac: "Be thou the mother of thousands of millions" (Gen. 24:60). Barrenness in biblical culture was often seen as a reproach to a woman and to her family, a matter of sorrow for a woman, and often a matter for sincere prayer to God, but not rejection (e.g., 1 Sam 1:4–8).

In the Christian era, after the death of the apostles, a tradition developed that gave precedent honor to women who offered themselves celibate to religious service. However, as the Protestant reformation emerged, motherhood again became a crowning glory and "the home, not the convent, became the center of woman's highest religious vocation" (Madsen, p. 184).

The expression "mother in Israel" can be found in writings of post-Reformation England and more prominently in Puritan New England. Among Latter-day Saints, who consciously identify with biblical themes and ancient Israel, the appellation appeared early, but was applied infrequently and then only to such outstanding women as Lucy Mack SMITH and Eliza R. SNOW. At the October 1845 general conference of the Church, a year following the deaths of her sons Joseph, Hyrum, and Samuel, Lucy Mack Smith "wished to know of the congregation, whether they considered her a mother in Israel." President Brigham Young put her question to those assembled, who answered with a resounding, "Yes" (CHC, 2:538–39).

member of society, and finally as a participating member of the KINGDOM OF GOD.

The ultimate responsibility of a mother, then, is to lead her child lovingly through its personal development and toward its divine destiny. Latter-day Saints believe that if a mother is prayerful and totally committed to such a weighty responsibility, she will receive divine intuitions and spiritual whisperings to aid her in her mothering. Living as a conduit for divine instruction to her child, a mother can greatly enhance its opportunity for joy and EXALTATION. The child who has been mothered in this profound way usually develops a moral conscience, a respect for society, a desire to contribute to the well-being of humankind, and, most important, a love of God and a love for self that will bring everlasting joy and inner peace.

Perhaps the most distinctive Latter-day Saint doctrine regarding motherhood emphasizes the role of a mother after death. The eternal nature of the family unit, when that unit is bound together by priesthood ORDINANCES and temple COVENANTS, guarantees to a faithful LDS mother the privileges, opportunities, and joys of motherhood with her children in a relationship that lasts eternally.

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As in New England, the phrase "mother in Israel" appeared in early Utah history in the obituaries of many faithful women who succored the Church and their families. Sometimes they were older women with large families and sometimes notable women in other circumstances. For example, Mary Fielding SMITH had only two children of her own, both young enough when she died that no claim could be made of their future significance, yet at her death, evidently in recognition of her character and commitment, she was called a mother in Israel. A son and a grandson later became Presidents of the Church.

Currently the term is most often found in patriarchal blessings when a woman is promised in substance that she will stand "as a mother in Israel." President Joseph Fielding SMITH said, "To be a mother in Israel in the full gospel sense is the highest reward that can come into the life of a woman" (p. 883). It is a promise open to all faithful sisters who love and serve the Lord and keep his commandments, including those who do not have the opportunity to bear children in this life.

The Book of Mormon recounts the history of 2,000 righteous stripling warriors who were able to accomplish great things and receive great blessings because they believed in what they had "been taught by their mothers" (Alma 56:47–48; 57:21). Modern mothers in Israel also have a responsibility to teach their children—and others whom they are in a position to influence—to love the Lord and keep his commandments. The prophets of this DISPENSATION have consistently stressed the importance of committed motherhood both by those who bear and those who care and have counseled that this is a divinely given role important to the salvation and exaltation of God's children.

[See also Motherhood; Women, Roles of.]

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SYDNEY SMITH REYNOLDS

MOTION PICTURES, LDS PRODUCTIONS

As early as 1913, when the motion picture industry was in its early stages, leaders of The Church of Jesus Christ of Latter-day Saints expressed an interest in using the film medium: "The moving picture together with all the other modern inventions is to help us carry the Mission of Christ to all the world, and to bring humanity home to the true principles of salvation" (Young, p. 80). With the sanction of President Joseph F. SMITH, Shirley "Shirl" Young Clawson and his brother Chester filmed many Church events and leaders from 1916 to 1929 in black and white and without sound. This era of film production for the Church ended tragically, however, when a fire killed Shirl Clawson and destroyed the studio and many of the films. The Church's next major move into film production began in the 1950s and has resulted in many award-winning items among the programs produced for home, classroom, and missionary use.

In 1946 Wetzel O. "Judge" Whitaker, chief of animation for Walt Disney Studios, invited three members of the QUORUM OF THE TWELVE APOSTLES—Elders Harold B. LEE, Mark E. Petersen, and Matthew Cowley—to tour the Disney Studios in Burbank, California. They were impressed with the potential of motion pictures to teach principles of the gospel. In that same year, wards, stakes, and missions began to be provided with motion picture projectors. Whitaker produced the first two films for the Church on a volunteer basis: *Church Welfare in Action* and *The Lord's Way*.

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In January 1953 BRIGHAM YOUNG UNIVERSITY in Provo, Utah, created a department of motion picture production to produce films to be used by

the Church and appointed Judge Whitaker as its founding director. The department produced poignant and appealing films such as *Come Back My Son* based on a story from the IMPROVEMENT ERA about reactivating an adult member of the AARONIC PRIESTHOOD. *How Near to the Angels*, the most ambitious LDS film project at that time, was a significant milestone because of its dramatic nature though it was only fifty minutes long. The film had as its theme temple marriage. *A Time for Sowing* showed the effect parents have on the behavior of their children. *Time Pulls the Trigger* looked at the connection between smoking and premature death. *With All Your Heart* showed a relationship between a spiritually sensitive bishop and reverence in Church meetings. *My Brother's Keeper* and *Shannon* dramatized the reclaiming of less active members of the Church. *The Search for Truth* presented the rational observations and testimonies of scientists on the reconciliation of science and religion. *Worth Waiting For* taught that happy marriages are worth preparing for. The most challenging film produced in this first decade of Church film production, and an enduring favorite, was *Windows of Heaven*, a film on blessings through the law of tithing.

MAN'S SEARCH FOR HAPPINESS, the first film written for a non-Mormon audience about the purpose of life, premiered at the 1964 World's Fair in New York City, where it was viewed by five million people. This film was subsequently translated into more languages than any previous Church film, including Afrikaans, Cantonese, Creole, Czech, Danish, Dutch, Esperanto, Finnish, French, French-Canadian, German, Hmong, Italian, Japanese, Korean, Mandarin, Navajo, Norwegian, Portuguese, Quechua, Quiche, Samoan, Serbo-Croatian, Spanish, Swedish, Tagalog, Taiwanese, Thai, Tongan, and Vietnamese. A Japanese version was filmed in Japan and premiered at the 1970 World's Fair Expo there.

No More a Stranger demonstrated the importance of fellowshiping new members in a WARD. *And Should We Die* taught the principle of fasting and prayer. *The Three Witnesses*, a dramatic reenactment of the story of the Three Witnesses to the Book of Mormon, was used widely throughout the Church in teaching this aspect of early Church history. *Meet the Mormons* featured many on-camera, spontaneous interviews and testimonies, and showed the international nature of the Church. It was also translated into many languages. *Where*

Jesus Walked is about the life of Christ and was filmed in the Holy Land.

In addition to the BYU motion picture studio, KSL television has preserved on film many speeches by GENERAL AUTHORITIES and selected specials, such as *Nauvoo*, and *Cumorah, Hill of History*. In 1967 Bonneville Media Communications was organized as a broadcast production facility to help develop a positive media image for the Church and to convey its doctrines and beliefs. Bonneville's direct gospel messages have included *Our Heavenly Father's Plan; Together Forever; What is Real; and Labor of Love*. Seasonal gospel films included *Mr. Krueger's Christmas*, *Nora's Christmas Gift*; an animated version of Henry Van Dyke's *The Other Wise Man*; O. Henry's Easter story *The Last Leaf*; and *Easter Dream*. Radio and television public service announcements broadcast regularly by over 14,000 stations worldwide, called the Homefront Series, are intended to promote family solidarity and to raise awareness of some basic teachings of the Church.

On September 1, 1974, Jesse E. Stay replaced Whitaker as head of the BYU motion picture studio. During Stay's tenure, *Go Ye Into All the World; The First Vision; Restoration of the Priesthood; and Morality for Youth* were completed.

On September 1, 1983, Peter N. Johnson replaced Stay and oversaw the production of *Teaching, A Renewed Dedication; Five-Year Retrospective of the Church in Action; Cameos on General Authorities; Teacher, Do You Love Me?; Lamp Unto My Feet; Things of My Soul*, a remake of *Man's Search for Happiness; How Rare a Possession: The Book of Mormon; and Called to Serve*—the major Church productions of the 1980s.

In 1991, control of the motion picture studio was transferred from BYU to the Audiovisual Department of the Church.

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PETER N. JOHNSON

MOUNTAIN MEADOWS MASSACRE

In September 1990, some two thousand persons gathered in Cedar City, Utah, to effect a reconciliation among those whose ancestors died or participated in what may be considered the most unfortunate incident in the history of the LDS Church, the Mountain Meadows massacre. The massacre occurred between September 7 and 11, 1857, when a group of Mormon settlers in southern Utah joined with nearby Indians in killing all but some of the youngest members of a group of non-Mormon emigrants en route to California.

After years of painstaking research, Juanita Brooks, author of an oft-cited book on the tragedy, concluded, "The complete—the absolute—truth of the affair can probably never be evaluated by any human being; attempts to understand the forces which culminated in it and those which were set into motion by it are all very inadequate at best" (Brooks, p. 223). Yet, as Brooks makes clear, a few elements that helped contribute to the tragedy are evident.

Among these is the fact that a large contingent of United States troops was marching westward toward Utah Territory in the summer of 1857 (see UTAH EXPEDITION). Despite having been the federally appointed territorial governor, Brigham Young was not informed by Washington of the army's purpose and interpreted the move as a re-

newal of the persecution the Latter-day Saints had experienced before their westward hejira. "We are invaded by a hostile force who are evidently assailing us to accomplish our overthrow and destruction," he proclaimed on August 5, 1857. Anticipating an attack, he declared the territory to be under martial law and ordered "[t]hat all the forces in said Territory hold themselves in readiness to march, at a moment's notice, to repel any and all such threatened invasion" (Arrington, p. 254).

Part of Brigham Young's strategy in repelling the approaching army was to enlist local Indian tribes as allies. In an August 4 letter to southern Utah, for example, he urged one Latter-day Saint to "[c]ontinue the conciliatory policy towards the Indians, which I have ever recommended, and seek by works of righteousness to obtain their love and confidence, for they must learn that they have either got to help us or the United States will kill us both" (Brooks, p. 34).

Meanwhile, owing to the lateness of the season, a party of emigrants bound for California elected to take the southern route that passed through Cedar City and thirty-five miles beyond to the Mountain Meadows, which was then an area of springs, bogs, and plentiful grass where travelers frequently stopped to rejuvenate themselves and their stock before braving the harsh desert landscape to the west. Led by John T. Baker and Alexander Fancher, the diverse party consisted of perhaps 120 persons, most of whom left from Arkansas but others of whom joined the company along their journey.

As the Baker-Fancher party traveled from Salt Lake City to the Mountain Meadows, tensions developed between some of the emigrants, on the one hand, and Mormon settlers and their Native American allies, on the other. Spurred by rumors, their own observations, and memories of atrocities some of them had endured in Missouri and Illinois, Mormon residents in and around Cedar City felt compelled to take some action against the emigrant train but ultimately decided to dispatch a rider to Brigham Young seeking his counsel. Leaving September 7, 1857, the messenger made the nearly 300-mile journey in just a little more than three days.

Approximately one hour after his arrival, the messenger was on his way back with a letter from Brigham Young, who said he did not expect the federal soldiers to arrive that fall because of their poor stock. "They cannot get here this season with-



John D. Lee seated next to his coffin prior to his execution twenty years after his involvement in the Mountain Meadows Massacre, Utah. From the George Kelly collection, University of Utah. Courtesy Nelson Wadsworth.



Monument above the site of the Mountain Meadows Massacre, erected September 1990. The monument lists the names of the Arkansas immigrants killed here in 1857 and the names of the children who survived and were returned to relatives in 1859. Courtesy Deseret News.

out we help them," he explained. "So you see that the Lord has answered our prayers and again averted the blow designed for our heads." Responding to the plea for counsel, he added, "In regard to the emigration trains passing through our settlements, we must not interfere with them until they are first notified to keep away. You must not meddle with them. The Indians we expect will do as they please but you should try and preserve good feelings with them" (Brooks, p. 63). The messenger arrived back in Cedar City on September 13.

By that time, however, it was too late, and nearly all the men, women, and children of the Baker-Fancher party lay dead. Besides a few persons who left the party before the attack, only about eighteen small children were spared. Two years later, seventeen of the children were returned to family members in northwestern Arkansas. Two decades after the tragedy, one of the Mormon settlers who were present at the massacre, John D. Lee, was executed by a firing squad at the Mountain Meadows, symbolically carrying to the grave the responsibility for those who "were led to do what none singly would have done under normal conditions, and for which none singly can be held responsible" (Brooks, p. 218).

Yet for more than another century after Lee's death, the community guilt of those who participated in the massacre continued to fester alongside the collective pain of both the children who survived it and the relatives of those who did not. Then in the late 1980s, the descendants of those affected by the tragedy began meeting to bind the wounds and achieve a reconciliation. On September 15, 1990, many of them gathered to dedicate a memorial marker to those who died at the Mountain Meadows.

One speaker at the marker dedication was Judge Roger V. Logan, Jr., of Harrison, Arkansas, a man related to twenty-one of the massacre victims listed on the marker, as well as to five of the children who survived. "I am happy to say that thanks to the work, cooperation and gifts of many of you," he said, "there is now an appropriate monument standing in the place of the emigrants' demise; a monument containing the names of eighty-two persons who died and seventeen who survived and [that] also contains reference to many others who may have been a part of the caravan." As he read the victims' names, he asked all related to them to stand in their honor.

Brigham Young University President Rex E. Lee, a descendant of John D. Lee, also spoke at

the memorial service, saying he found little solace in recognizing that similar tragedies had occurred across time and space. "Any attempt to recreate the human dynamics that were at work in southern Utah in the fall of 1857 can only leave us bewildered as to how rational human beings at any time, in any place, under any circumstances could have permitted such a tragedy to occur."

"Fortunately," he added, "full comprehension of the reasons is as unnecessary as it would be impossible. Our task for today is not to look backward, nor to rationalize, nor to engage in any kind of retroactive analysis nor apology. Our focus is not on 1857. It is on 1990. It is on our generation, and on those that are yet to come. And whatever drove the actions of those who came before, ours must be driven by something higher and more noble."

Gordon B. Hinckley, First Counselor in the LDS Church First Presidency, offered the prayer dedicating the new monument. In a talk delivered before the prayer, President Hinckley said he came "not as a descendant of any of the parties involved at Mountain Meadows" but "as a representative of an entire people who have suffered much over what occurred there."

"In our time," he said, "we can read such history as is available, but we really cannot understand nor comprehend that which occurred those tragic and terrible September days in 1857. Rather, we are grateful for the ameliorating influence that has brought us together in a spirit of reconciliation as new generations gather with respect and appreciation one for another. A bridge has been built across a chasm of cankering bitterness. We walk across that bridge and greet one another with a spirit of love, forgiveness, and with hope that there will never be a repetition of anything of the kind." (Excerpts from the talks are all taken from unpublished manuscripts found in the Mountain Meadows Memorial collection, LDS Church Historical Department, Salt Lake City, Utah.)

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RONALD K. ESPLIN
RICHARD E. TURLEY, JR.

MOUNT OF TRANSFIGURATION

The Mount of Transfiguration was the scene of a transcendent New Testament event. It has been set in perspective by REVELATIONS to the Prophet Joseph SMITH and portrayed with several related components. First, Jesus conversed with Moses and Elijah, who were then translated beings (Matt. 17:3-4). Second, a transfiguration of Jesus Christ himself occurred there, confirming his divine nature and calling to his three chief apostles: Peter, James, and John (Matt. 17:1-2). Third, those apostles were also temporarily transfigured during that experience (TPJS, p. 158). Fourth, in vision those apostles saw the earth in its future transfigured state as the inheritance of the faithful (D&C 63:20-21). Fifth, those same apostles received certain priesthood keys of the kingdom of God, which they utilized during their mortal ministries (HC 3:387). Sixth, Moses and Elijah, who were also on the Mount of Transfiguration, also conferred priesthood keys to Joseph Smith and Oliver COWDERY in the Kirtland Temple on April 3, 1836 (D&C 110:11-16).

The experience on the mount no doubt strengthened the Savior as he approached the last months before his atoning sacrifice. Moses and Elijah visited him as he prepared for the infinite sufferings in Gethsemane and the agonies of Golgotha (Luke 9:30-31; JC, p. 373).

Jesus' transfiguration before Peter, James, and John made them "eyewitnesses of his majesty" (2 Pet. 1:16). During their visit, the voice of the Father bore record of the Savior's mission, giving assurance to Peter, James, and John of the Father's love and his approval of Jesus (Matt. 17:5-8). Because these apostles would soon constitute the FIRST PRESIDENCY of the early church (MD, pp. 571-572), the event was an unforgettable personal witness of the Father's acknowledgment of Jesus' redemptive mission. John later testified, "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

The temporary transfiguration of Peter, James, and John allowed them to hear the voice of the Father and see the transfigured Son (cf. Moses 1:9-11). This extraordinary experience helped prepare them for the coming burden of Church leadership following Jesus' departure from his earthly ministry. Well did Peter declare, "Lord, it is good for us to be here" (Matt. 17:4).

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"Fortunately," he added, "full comprehension of the reasons is as unnecessary as it would be impossible. Our task for today is not to look backward, nor to rationalize, nor to engage in any kind of retroactive analysis nor apology. Our focus is not on 1857. It is on 1990. It is on our generation, and on those that are yet to come. And whatever drove the actions of those who came before, ours must be driven by something higher and more noble."

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"In our time," he said, "we can read such history as is available, but we really cannot understand nor comprehend that which occurred those tragic and terrible September days in 1857. Rather, we are grateful for the ameliorating influence that has brought us together in a spirit of reconciliation as new generations gather with respect and appreciation one for another. A bridge has been built across a chasm of cankering bitterness. We walk across that bridge and greet one another with a spirit of love, forgiveness, and with hope that there will never be a repetition of anything of the kind." (Excerpts from the talks are all taken from unpublished manuscripts found in the Mountain Meadows Memorial collection, LDS Church Historical Department, Salt Lake City, Utah.)

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RONALD K. ESPLIN
RICHARD E. TURLEY, JR.

MOUNT OF TRANSFIGURATION

The Mount of Transfiguration was the scene of a transcendent New Testament event. It has been set in perspective by REVELATIONS to the Prophet Joseph SMITH and portrayed with several related components. First, Jesus conversed with Moses and Elijah, who were then translated beings (Matt. 17:3-4). Second, a transfiguration of Jesus Christ himself occurred there, confirming his divine nature and calling to his three chief apostles: Peter, James, and John (Matt. 17:1-2). Third, those apostles were also temporarily transfigured during that experience (TPJS, p. 158). Fourth, in vision those apostles saw the earth in its future transfigured state as the inheritance of the faithful (D&C 63:20-21). Fifth, those same apostles received certain priesthood keys of the kingdom of God, which they utilized during their mortal ministries (HC 3:387). Sixth, Moses and Elijah, who were also on the Mount of Transfiguration, also conferred priesthood keys to Joseph Smith and Oliver COWDERY in the Kirtland Temple on April 3, 1836 (D&C 110:11-16).

The experience on the mount no doubt strengthened the Savior as he approached the last months before his atoning sacrifice. Moses and Elijah visited him as he prepared for the infinite sufferings in Gethsemane and the agonies of Golgotha (Luke 9:30-31; JC, p. 373).

Jesus' transfiguration before Peter, James, and John made them "eyewitnesses of his majesty" (2 Pet. 1:16). During their visit, the voice of the Father bore record of the Savior's mission, giving assurance to Peter, James, and John of the Father's love and his approval of Jesus (Matt. 17:5-8). Because these apostles would soon constitute the FIRST PRESIDENCY of the early church (MD, pp. 571-572), the event was an unforgettable personal witness of the Father's acknowledgment of Jesus' redemptive mission. John later testified, "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

The temporary transfiguration of Peter, James, and John allowed them to hear the voice of the Father and see the transfigured Son (cf. Moses 1:9-11). This extraordinary experience helped prepare them for the coming burden of Church leadership following Jesus' departure from his earthly ministry. Well did Peter declare, "Lord, it is good for us to be here" (Matt. 17:4).

Peter, James, and John also saw the millennial day when the earth will be transfigured, returning it to its condition prior to the FALL OF ADAM (*TPJS*, pp. 12–13; cf. A of F 10). The earth's transfiguration will take place at the time of Christ's second coming (*MD*, pp. 795–96).

The bestowal of priesthood keys on the presiding apostles formed a fifth purpose of the transfiguration. During his ministry, Jesus conferred the MELCHIZEDEK PRIESTHOOD on the twelve, authorizing them to act under his direction (Mark 3:14–15; John 15:16; cf. *JD* 25:207). But with the prospect of his departure, the twelve needed independent authority to direct Church affairs. Fulfilling his promise that Peter would receive the keys of the kingdom (Matt. 16:13–20), Jesus took the chief apostles to the mount, where they received those keys.

After beholding the transfigured Jesus and undergoing transfiguration themselves, the apostles saw Moses and Elijah (and perhaps others; cf. McConkie, p. 400), who had been translated so that they could appear with physical bodies to bestow priesthood keys by the LAYING ON OF HANDS, which made possible, among other things, the preaching of the gospel throughout the world (Matt. 18:19–20) and performing saving ORDINANCES for the living and the dead (cf. 1 Cor. 15:29).

The latter-day fulfillment of some of these events occurred in the Kirtland Temple. The Melchizedek Priesthood and the office and keys of apostleship had been conferred on Joseph Smith and Oliver Cowdery probably in late May or early June 1829 (cf. D&C 27:12), embracing the authority to establish the Church (D&C 128:20). On April 3, 1836, additional keys were given to Joseph and Oliver in the Kirtland Temple by Moses and Elijah—the same ancient ministrants who appeared on the mount—and an additional messenger named ELIAS, who conferred the “dispensation of the gospel of Abraham” (D&C 110:12). The restoration of these keys set in motion the latter-day mission of the Church, including missionary work and all ordinances for the living, as well as redemption of the dead through vicarious ordinance work in temples.

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DALE C. MOURITSEN

MULEK

Mulek, a Book of Mormon character, son of Zedekiah, escaped the sack of Jerusalem (587 B.C.) and went with others to a place in the Western Hemisphere that they called the land of Mulek (Hel. 6:10). Later a region was named for Zarahemla, a descendant of Mulek (Mosiah 25:2). These people were eventually discovered by Nephite refugees from LAMANITE predations in the south. Mulek is important because he established one of the BOOK OF MORMON PEOPLES and because Bible students have assumed that Nebuchadnezzar executed all of Zedekiah's sons, an observation unsupported by ancient evidence and refuted by the Book of Mormon account of Mulek's survival.

According to the Book of Mormon, the Nephites and “Mulekites” formed a coalition, making Mosiah₂ king over both groups. The Nephites discovered in Mulek's descendants an additional witness concerning the destruction of Jerusalem. The Mulekites were elated to have access to Nephite records, since their own language and traditions had been distorted in the absence of historical documents. The Mulekites lived thenceforth among the Nephites, enjoying separate-but-equal status and ultimately outnumbering the descendants of Nephi (Mosiah 25:1–4, 13).

Ancient Near Eastern sources affirm that during the Babylonian destruction of Jerusalem, Mulek's father, Zedekiah, who was deserted by all who escaped, was captured with members of his family and a few courtiers. Nebuchadnezzar slew Zedekiah's sons and courtiers, put his eyes out, and deported him to Babylon (Josephus, *Antiquities*, 10.8.2). But his daughters, and presumably his wives, stayed at Mizpah until Gedeliah, a former minister with Babylonizing tendencies in Zedekiah's cabinet, was murdered by Ishmael, who then tried to deport the Mizpah colony. When pursued, Ishmael abandoned his captives and fled with eight men to Ammon. The people of Mizpah,

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including Zedekiah's women, headed for Egypt, fearful of Chaldean reprisals (2 Kgs. 25; Jer. 41–43).

Mulek might have been away when the city fell; perhaps he eluded his captors at Jericho; the women could have hidden him (as Jehoshiba hid her nephew Joash of the royal line earlier [see 2 Kgs. 11:2–4]); he may even have been unborn, although he probably avoided captivity some other way. But nothing in the Bible or other known sources precludes the possibility of his escape from Jerusalem.

Concerning Mulek's existence, the Bible offers important evidence. Mulek is a nickname derived from *melek* (Hebrew, king), a diminutive term of endearment meaning "little king." Its longer form occurs in the Bible as *Malkiyahu* (in English, Malchiah), meaning "Jehovah is king." Malchiah is identified as "the son of Hammelech" in Jeremiah 38:6. But Hammelech is a translator's error, since *ben-hammelek* means "son of the king" and is not a proper name—a fact confirmed by the Septuagint (LXX Jer. 45:6). A fictive paternity thus obscures the lineage of Malchiah as the actual son of Zedekiah. It is also known that names ending in *-yahu* (in English, *-iah*) were common during the late First Temple period, that Zedekiah indeed had a son named Malkiyahu (Aharoni, p. 22), and that the familial forms of *yahu*-names were shorter than their "full" forms. The study of a seal owned by Jeremiah's scribe shows that his full name was Berekyahu (in English, Berechiah), although the biblical text uses only the shorter Baruch (Avigad). This is consistent with viewing the hypocoristic Mulek as the diminutive of Malkiyahu, since *a* is often assimilated to *o* or *u* in the vocalic structure of most Semitic languages. It is therefore possible that the Mulek of the Book of Mormon is "Malchiah, son of the king" mentioned in Jeremiah 38:6.

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H. CURTIS WRIGHT

MURDER

Murder is condemned in latter-day scripture just as it is in the TEN COMMANDMENTS and numerous other passages in both the Old and the New Testament. The Doctrine and Covenants declares that "thou shalt not kill" (D&C 42:18). The murderer "shall not have forgiveness in this world, nor in the world to come" (D&C 42:18).

In LDS doctrine, murder is second in seriousness only to the UNPARDONABLE SIN of blasphemy against the Holy Ghost. And even that sin involves a kind of murderous treachery in that one who previously had obtained an absolute witness of Jesus' divinity (*TPJS*, p. 358) in effect "crucifies [Christ]" afresh or "assent[s] unto [his] death" (D&C 76:35; 132:27). Thus, murder can be thought of as the archetypal sin, as in the sin of Cain (Gen. 4:6–11, and esp. Moses 5:18–26, 31).

Murder violates the sanctity of life and cuts off the ability of its victims to "work out their destiny" (Benson, p. 355). Moreover, because "man cannot restore life," and restoration or restitution is a necessary step for REPENTANCE, obtaining forgiveness for murder is impossible (Kimball, 1969, p. 129; D&C 42:18–19). Murder wrenches all lives connected to the victim, and ultimately the perpetrator of this crime suffers even more than the victims. "For Cain suffered far more than did Abel, and murder is far more serious to him who commits it than to him who suffers from it" (Kimball, 1982, p. 188).

Secular punishment for killing is to be proved and "dealt with according to the laws of the land" (D&C 42:79). Those who have been convicted of, or have confessed to, homicide cannot be baptized without clearance from the FIRST PRESIDENCY, and excommunication of members guilty of murder is mandatory. Joseph Fielding SMITH, as an apostle, indicated that vicarious temple work should not be done for deceased murderers (*DS* 2:192).

The Church defines "murder" as the deliberate and unjustified taking of human life. If death is caused by carelessness or by defense of self or others, or if overriding mitigating circumstances prevail (such as deficient mental capacity or state of war), the taking of a human life may be regarded as something other than murder. In making the assessment of a member's guilt or innocence of murder, Church leaders are encouraged to be responsive to inspiration and to submit the facts of the

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ease to the office of the First Presidency for review. In the final analysis, only God, who can discern the thoughts of the heart, can judge whether a particular killing is an unforgivable murder or not.

The Church's concern about murder is both more fundamental and broader than that found in legal definitions. Legal categories of homicide, such as manslaughter or negligent homicide (which typically involve carelessness or mitigating factors), are not necessarily murder, whereas killings involving extremely reckless conduct or "felony murder" may be.

The Church also leaves open the possibility that under some unusual circumstances, standard justifications for killing that would normally relieve the individual from responsibility for murder, such as self-defense or defense of others, may not apply automatically. Wartime military service is considered a mitigating factor, not a justification for indiscriminate killing, thus suggesting that even in warfare one's conduct is measured and weighed by God and is not a matter of license (*MFP* 6:157–61). Only the Lord has the power to give life or to authorize it to be taken. Both the Bible and the Book of Mormon depict situations in which God has commanded the taking of life to accomplish his purposes. Goliath (1 Sam. 17:46–51), the king of Bashan (Deut. 3:3), and Laban (1 Ne. 4:10–18) were slain by servants of God after having been delivered into their hands by the Lord.

A person convicted of murder by a lawful government may be subject to the death penalty. The Church generally has not objected to CAPITAL PUNISHMENT legally and justly administered. Indeed, scriptural records both ancient and modern condone such punishment (Gen. 9:5–6; Ex. 21:12, 23; 2 Ne. 9:35; Alma 1:13–14; D&C 42:19).

With respect to related offenses, the Church distinguishes ABORTION from murder but holds it an extremely grave action, not to be done except in extremely limited circumstances that might include incest or rape, perils to the life or health of the mother, or severe birth defects. As far as has currently been revealed, a person may repent and be forgiven for the sin of abortion.

SUICIDE is regarded as self-murder and a grievous sin if committed by someone in full possession of his or her mental faculties. Because it is possible that a person who takes his or her own life may not be responsible for that action, only God can judge such a matter.

A person who participates in euthanasia—the deliberate, intentional putting to death of a person suffering from incurable conditions or diseases—violates the commandments of God. There is a difference between *allowing* a terminally ill person to die of natural causes and the *initiating* of action that causes someone's death. The application or denial of life-support systems must be decided reverently, usually by competent and responsible family members through prayer and the consultation of competent medical authorities. It is not wrong to ask the Lord, if it be his will, to shorten the physical suffering of a person whose afflictions are terminal and irreversible.

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W. COLE DURHAM, JR.

MUSEUMS, LDS

On April 4, 1984, the Museum of Church History and Art in SALT LAKE CITY, UTAH, was dedicated, culminating over 140 years of effort to erect a building specifically to house LDS Church museum exhibits. Collections of art, artifacts, sculpture, photographs, documents, furniture, tools, clothing, handwork, architectural elements, and portraits represent past and present LDS cultures from around the world unified by a common theology.

One of the first museum references in Church history is from Addison Pratt, who on May 24, 1843, donated "the tooth of a whale, coral, and other curiosities" he had obtained in Polynesia as a young sailor, "as the beginning for a museum in Nauvoo" (*HC* 5:406). On April 7, 1848, paintings by Philo Dibble depicting the MARTYRDOM of Joseph and Hyrum SMITH and Joseph's last address to the NAUVOO LEGION were exhibited to the Brethren in the log tabernacle, Pottawattamie County, Iowa. Dibble was asked to paint scenes from this time in the history of the Church and

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The Museum of Church History and Art, west of Temple Square, Salt Lake City (c. 1985). Opened in April 1984, the museum exhibits art, historical artifacts, and other items of Church history from around the world. Photographer: Eldon Linschoten.

display them in “a gallery in Zion” (Wilford Woodruff Journal, 3:340).

A letter from Dibble pleaded for immigrating Saints to bring “glass, nails, oils, paints, etc., to the valley . . . that a museum may be established . . . of the works of nature and art” (MS 11 [1849]:11–12). A general epistle to the Church signed by Brigham YOUNG and Willard Richards stated, “We also want all kinds of . . . rare specimens of natural curiosities and works of art that can be gathered and brought to the valley . . . from which, the rising generation can receive instruction; and if the Saints will be diligent . . . we will soon have the best, the most useful and attractive museum on earth” (MS 10 [1848]:85).

The first museum in the SALT LAKE VALLEY, established in 1869, was owned by John W. Young, son of Brigham Young. It displayed a variety of curiosities, including geological and live natural specimens indigenous to the region. This Salt Lake City Museum and Menagerie was located in a two-room adobe house behind the west wall of the Lion House. The curator was Guglielmo Giosue Rossetti Sangiovanni, a native of London called “Sangio.” In 1871 the Deseret Telegraph needed the property, and, shorn of its “zoo” character, the museum was moved to a top floor of a building opposite the south gate of the temple block. On

September 18, 1878, ownership was transferred to the Church.

Joseph Barfoot, a devoted naturalist, became the second curator, and under his supervision the museum matured scientifically until his death in 1882. Under temporary caretakers and suffering from a lack of funds, the museum then went into decline. To save it, citizens formed the Salt Lake Literary and Scientific Association in 1885 and acquired the property from the Church, renaming it the “Deseret Museum.” The association sold the building in which the artifacts were housed in 1890 and moved the collection to the Templeton Building with a new curator, James E. Talmage, appointed in 1891. Twelve years later the association built a three-story building, and again in 1903 the Deseret Museum was moved. J. Reuben Clark, Jr., assisted Dr. Talmage with the exhibits from 1891 to 1903.

In 1903, again being discommoded, the collection was boxed and stored and supervision again transferred to the LDS Church. In 1910 the collection was installed in the new Vermont Building opposite the temple block. William Forsberg assisted Dr. Talmage in creating a number of well-known displays, including the famous selenite crystals taken from a colossal geode found in southern Utah. Specimens taken from these crystals are now found in many prominent museums in the United States and Europe. Due to these farsighted gifts of Dr. Talmage, the Deseret Museum gained membership in the prestigious Museum Association, headquartered in London.

The collection grew as a result of museum exchanges and gifts from MISSIONARIES returning from many lands. Over fourteen thousand items were exhibited; one section brought together by the Daughters of the Utah Pioneers (DUP) told the story of the struggle, survival, and unique life of the LDS COLONIZATION past and present. The DUP established a unit in every community to collect, preserve, and display historical memorabilia to acquaint posterity with the past. A library of two thousand volumes, some rare, was housed in the museum. *The Deseret Evening News*, July 22, 1911, stated: “This museum is one of the most valuable assets the state has among educational institutions.” When Dr. Talmage was called to the QUORUM OF THE TWELVE APOSTLES, December 8, 1911, his son, Sterling B. Talmage, was appointed museum curator. To provide a more convenient location for visitors, the Church enlarged the Bu-

reau of Information on TEMPLE SQUARE to hold several exhibits. At this time the collections were divided into categories. Some were transferred to the LDS University Museum and later to BRIGHAM YOUNG UNIVERSITY. The DUP collection was returned to that organization and is now housed in a museum near the state capitol. Many specimens were transferred to the Museum of Natural History at the University of Utah. Items of interest to LDS Church members and visitors were placed on exhibit in the Bureau of Information on Temple Square. In 1976 the museum collection on Temple Square was again boxed and stored, making way for a new VISITORS CENTER and in preparation for the new Church Museum of History and Art.

Many of the original exhibits from the early museums form the nucleus of collections in several prestigious museums. The Museum of Church History and Art, opposite the west gates of Temple Square, maintains exhibits of LDS history and art, from the bas-relief over the entrance of the granite building to the restored 1847 log home of the Doolittle brothers. The galleries cover 160 years of Church history, spiritual events, art, and artifacts of a people who came west under difficult circumstances and successfully achieved their goal of preserving and promoting their theology in the beautiful, educational, and cultural environment of the Church.

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FLORENCE SMITH JACOBSEN

MUSIC

Throughout the Church's history, music has permeated the assemblies of the Saints and has energized their pursuit of spiritual and cultural betterment. The diversity of styles in the Church is echoed in the diversity of roles that music plays in LDS life.

As in many churches, congregational hymns open and close most ecclesiastical gatherings. In many LDS meetings instrumental music (most often organ) provides preludes, interludes, and postludes. Choral music is produced by many WARD and STAKE choirs, and the Church's well-known MORMON TABERNACLE CHOIR is heard internationally on the weekly "Music and the Spoken Word" broadcast. Music also brightens most ward and stake social activities, such as cultural nights, parties, pageants, roadshows, dances and dance festivals, as well as family reunions and FAMILY HOME EVENINGS. Music of various styles regularly enhances Church productions designed to educate and proselytize through mass media, including audio and video tapes, films, filmstrips, commercials and programs for radio and television. Amid this diversity of musical endeavors, composers and performers usually follow the cooperative principles of early Mormonism, giving of their talents in anticipation of spiritual rewards—and also for their own enjoyment.

Although American Christian churches historically have held conflicting views on music, a revelation to the Prophet Joseph SMITH in July 1830 (D&C 25) likened "the song of the righteous" to prayer, confirming the propriety of vocal music for worship. With this foundation, the Prophet formed a Church "singing department" in 1835 to teach note reading and vocal technique. In Nauvoo, and later in Utah, musical standards rose as several well-trained British musicians were converted to the Church and immigrated to the United States. These converts helped establish the propriety of instrumental music for worship, a matter not addressed in the 1830 revelation. Although congregational and choral singing clearly prevailed in the Church, instrumental music soon came to accompany it. Wind, brass, and string bands also proliferated in LDS culture, accompanying the military, recreational, and civic exercises of the Saints.

In pioneer Utah several relatively short-lived associations, including the Deseret Musical Association and the Deseret Philharmonic Society, collected musical scores, created a territorial roster of musicians, and disseminated new pedagogical techniques. At the same time, the Saints founded a number of musical businesses that imported instruments and sheet music into the Great Basin in Utah. Meanwhile, Brigham YOUNG sent some of the Church's most skilled musicians, notably C. J.

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The Mormon choir, Nottingham, England (1912).

Thomas, on colonizing missions in the 1860s to ensure that the art would flourish even in outlying LDS settlements. From the 1870s through 1920, the Sunday School and other Church auxiliaries gradually assumed leadership in musical training, providing singing lessons and band memberships for young Latter-day Saints as well as publishing a large amount of newly composed music.

Little attempt was made to correlate or standardize LDS musical affairs until 1920, when President Heber J. GRANT appointed a General Music Committee for the Church. Primarily consisting of musicians connected with the Salt Lake Tabernacle, the committee assumed the tasks of evaluating styles of music appropriate to worship, recommending what types of instruments (predominantly the organ) should be played in Church meetings, overseeing the production of hymnals, and fostering musical education. In this last regard, the committee endeavored to train Church musicians in several ways, including hiring professionals to teach in wards and stakes, publishing manuals of choral conducting and organ technique, and issuing music newsletters. Throughout its history, much of the committee's effort went into directing the work of stake and ward music committees. In the 1970s the committee was succeeded by

the Music Department (later Music Division) of the Church.

President Brigham Young set the tone for official LDS statements on music, defining it as a "magic power" that could "fill the air with harmony, and cheer and comfort the hearts of men, and so wonderfully affect the brute creation" (JD 1:48). Since his time, General Authorities of the Church have continued to praise music as a soothing influence, a purifier of thought, and a uniter of hearts. The type of music most consistently endorsed has been sacred vocal music prepared especially for LDS worship. LDS composers have written hundreds of hymns and anthems and have created many large-scale, sometimes modernistic sacred works, such as Evan Stephens's "dramatic cantatas" of the 1920s and the numerous oratorios composed since, which usually treat specifically LDS themes, for example, the *Restoration* oratorios of B. Ceeil Gates and Merrill Bradshaw, Gates's *Salvation for the Dead*, and Leroy Robertson's *Oratorio from the Book of Mormon*. Moreover, beginning in Brigham Young's day, a strong tradition of theater music has developed among the Saints, one that has fostered the composition of musical scores both for commemorative pageants (e.g., those at Palmyra, New York; Nauvoo, Illi-

nois; and Manti, Utah) and lighter stage works such as the pioneer centennial production *Promised Valley*, and also a host of youth-oriented musicals in the 1970s and 1980s.

A few stylistic issues have surfaced in the twentieth century. Some Church authorities have advised against certain popular styles of music, citing their loudness, their rhythmic intensity, and the indecency of some of their lyrics; members are counseled to be wise in selecting their recreational music. Questions also have been raised over the propriety of using styles of music found outside the hymnal in worship services. Nevertheless, in non-liturgical settings, ethnic religious music thrives and some LDS songwriters have adapted soft rock music for informal religious use. Much of this music has found its way into Church-sponsored songbooks and cassettes and into privately produced recordings for young Latter-day Saints.

The enduring value of much music indigenous to the Church is difficult to predict. On the one hand, the vernacular music often echoes the more ephemeral styles of denominational Christian music. On the other hand, some impressive settings have emerged from the hymnody of the



Music often plays an important role in LDS family life and in family home evenings.



Children singing in East Berlin (1990). Even though they were substantially cut off from the rest of the Church for many years, members in East Germany maintained one of the highest activity rates in the Church. Courtesy Peggy Jellinghausen.

Church, and some of the larger works manifest a continuing increase in sophistication. Furthermore, the extensive use of worship music borrowed from other Christian traditions unites the Saints to a larger fellowship of believers. Above all, the sheer abundance of music in the Church reveals how untiring are the aesthetic impulses of its members. Whether or not a distinctively LDS style emerges, music of many styles undoubtedly will continue to inspire the Saints.

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helped to shape the Church's distinctive musical heritage. Some of these musicians have made their mark on the larger musical scene, while numerous others have focused their talents for the direct benefit of the Church.

Volunteer musicians—music chairmen, organists, pianists, music directors, choir directors, and Primary music leaders—serve in the Church's weekly worship services. These musicians are called by priesthood leaders and serve without pay in the particular ward or stake in which they live. Contributing time and talents is an expected and rewarding part of Church membership, and both the highly trained musician and the beginner offer



Alexander Schreiner (1901–1987), Salt Lake Tabernacle Organist. Born in Germany, Schreiner came with his family to Utah in 1912. He studied with Tabernacle Organist John J. McClellan and was appointed to the Tabernacle staff in 1924. In 1925 he studied with Charles-Marie Widor and Louis Vierne in Paris, France. From 1930 to 1939 he served as University Organist at UCLA, returning to Salt Lake City during the summers. Until his retirement in 1977 he accompanied the Mormon Tabernacle Choir, toured internationally, and composed music. He was primarily responsible for the present design of the Tabernacle Organ. Courtesy Utah State Historical Society.

their talents as called upon. Wards require from fifteen to twenty-three musicians to fill outlined music positions, with twelve to twenty-four or more needed to sing in the ward choir.

Each ward and stake is responsible for providing the needed training for its own musicians with regard to their Church callings. In addition, since 1978 Brigham Young University has presented an annual Church Music Workshop, where many receive training in music skills.

Converts from the British Isles had a strong influence on MUSIC in the early Church. John Tullidge, an accomplished church musician from Weymouth, England, arrived in Salt Lake Valley in 1863. A singer, composer, arranger, teacher, and music critic, he edited the first Latter-day Saint hymnbook that included both words and music. Other musically trained English converts included C. J. Thomas, David Calder, Ebenezer Beesley, and George Careless. John Parry, born in North Wales, led a choir in Salt Lake City that was the precursor of the MORMON TABERNACLE CHOIR. Evan Stephens, from South Wales, brought the latter choir to wide recognition during his twenty-seven years as conductor (1889–1916).

Many influential Church musicians have been associated with the Tabernacle Choir. Almost half of the musical settings of the hymns in the 1889 Psalmody were composed by directors George Careless, Ebenezer Beesley, and Evan Stephens, or by Joseph J. Daynes, the first Tabernacle organist (from 1867 to 1900). Alexander Schreiner, who served for fifty-three years (1924–1977) as Tabernacle organist, was highly involved with musical affairs of the Church and endeared himself to audiences throughout the world. Other Tabernacle organists to 1989 have included John J. McClellan, Edward P. Kimball, Tracy Y. Cannon, Frank Asper, Wade N. Stephens, Roy M. Darley, Robert Cundick, John Longhurst, Clay Christiansen, and Richard Elliott, with Bonnie Goodliffe and Linda Margetts as associate organists.

During the late nineteenth century many musical performing groups and societies were organized among the Saints (*see* MUSIC). Behind every such effort was at least one motivated musician and often a supportive Church leader. President Brigham YOUNG often sent such a musician to a particular settlement to promote the instruction and performance of music to enhance pioneer life.

Through the years, many Latter-day Saints have excelled in musical creativity and perfor-

mance attested by the names in the next three paragraphs. For example, Emma Lucy Gates Bowen, a coloratura soprano, performed widely throughout the United States and Europe. Her brother, B. Cecil Gates, organized the McCune School of Music and Art in Salt Lake City in 1919. Together they formed the Emma Lucy Gates Opera Company in the 1920s.

Currently many accomplished Latter-day Saint musicians are affiliated with institutions of higher learning as composers, conductors, performers, historians, and theorists. Historically these have been concentrated in the music faculties at the University of Utah and, more recently, at Brigham Young University.

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MICHAEL F. MOODY

MYSTERIES OF GOD

"Mysteries of God" is a scriptural phrase in which the word "mysteries" refers to knowledge about God that is often hidden from mortal understanding. It does not refer to something incomprehensible in principle. Like many people of other religions, Latter-day Saints deem a knowledge of some mysteries to be necessary (D&C 76:5–10), and acquire such knowledge in part through ORDINANCES and in part through REVELATION (cf. *TPJS*, p. 324).

As found both in the Bible and in latter-day scripture, the term "mystery" describes a doctrine revealed only to the faithful but not given to the "world" or to the uninitiated. (Matt. 13:11; 1 Cor. 2:7; Eph. 3:1–7; 1 Ne. 10:11; D&C 42:61, 65).

The terms "mystery," "mysteries," "mystery of God," and "mysteries of Godliness" appear more than a dozen times in the New Testament, always with the sense of something known to God but unknown to humans who have not yet been divinely instructed. Although none of these terms appears in the Old Testament, the word "secrets" in Daniel 2:28 ("But there is a God in heaven that revealeth secrets") and the term "secret" in Amos 3:7 ("Surely the Lord God . . . revealeth his secret

unto his servants the prophets") are equivalent to "mysteries," especially because they are associated with divine revelation (cf. D&C 76:10).

The BOOK OF MORMON prophet NEPHI (c. 570 B.C.) equated the plain and precious truths of the gospel with the mysteries of God, noting that those who were stiff-necked and hard of heart, including some members of his own family, found them difficult to believe. But the faithful accepted such truths willingly, under the heart-softening influence of the HOLY GHOST (1 Ne. 2:11–16; 10:17–22; 15:1–11). Nephi and his followers believed that Jesus Christ would come, that men and women should be baptized and receive the Holy Ghost, and that God speaks to those who inquire, answering their prayers. In fact, Nephi cites his knowledge of these mysteries in the opening statement of his record as part of his qualification to write it (1 Ne. 1:1).

In latter-day scripture the word "mysteries" typically has three interrelated meanings. First, the mysteries consist of significant truths about God and his works. Second, faithful, obedient members of the Church will be given this sacred knowledge through revelation. Finally, those who are not made partakers of this special understanding will not attain the same glory as those who are. Understanding the mysteries of God is a gospel privilege for the reverent who serve God faithfully (D&C 76:1–10; cf. 1 Ne. 10:17–19; Moscs 1:5).

The Prophet Joseph SMITH was given the "keys of the mysteries and the revelations" (D&C 28:7; 35:18) in connection with the MELCHIZEDEK PRIESTHOOD (D&C 84:19; 107:18–19). Thus, obtaining the hidden truths is bound up with the power of the Melchizedek Priesthood, "which priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God" (D&C 84:19).

Paradoxically, the term "mystery" encapsulates a dual meaning, both to reveal and to conceal. For the initiated, it designates something believable and understandable. For the nonbeliever its significance is obscure. In other words, the belief and faith of the potential knower determine in great part whether the knowledge is comprehensible or not (Alma 12:9–11).

The knowledge alluded to in the phrases "mysteries of God" or "mysteries of Godliness" may be received in ways other than exclusively verbal. Throughout history, divine knowledge also has been communicated in ceremonies, rites,

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purifications, and so on. Such is the case in the TEMPLES of the Latter-day Saints, where faithful members of the Church gain knowledge and understanding of heavenly truths as they receive ordinances by COVENANT.

The broad meaning of “Godliness” embraces the state of being like God, of approximating God’s nature or qualities. The possibility is suggested in the so-called Law of the Harvest. Just as apple seeds produce apple trees, so the offspring of deity, human beings, when they are fully mature—that is, holy, knowledgeable and virtuous—are like their divine parents.

Jesus’ statement in John 17:3, uttered as he petitioned his Father, takes on a more profound meaning in light of the scriptural references to the

mysteries of God: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” The “knowing” to which the Savior refers is that higher knowledge often designated “the mysteries of God” or “the mysteries of Godliness.”

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CLARK D. WEBB

